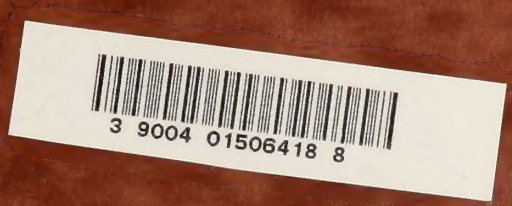
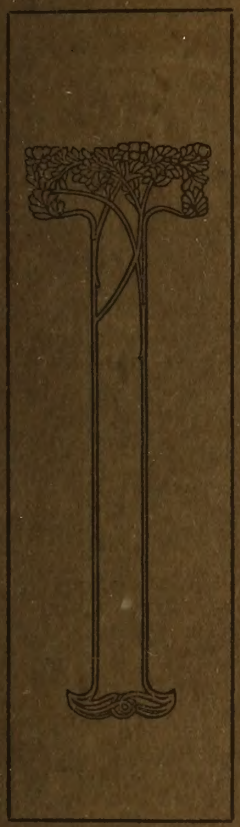
LP
F5012
1915
C149



Digitized by the Internet Archive
in 2013

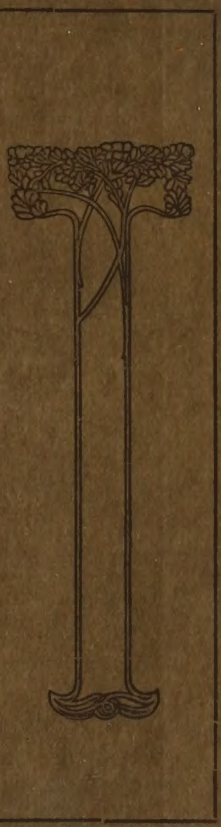
http://archive.org/details/calendaryearbook00unse

CALENDAR and YEAR BOOK of the CATHEDRAL of the SACRED HEART : ::



Annuaire Paroissial

1915



Prince Albert - Saskatchewan

LAF 501.2

IMPERIAL BANK of CANADA

Head Office: Toronto

Capital Authorized $10,000,000
Capital Paid Up 7,000,000
Rest and Undivided Profits 8,200,000

D. R. WILKIE, President and General Manager

PRINCE ALBERT BRANCH

A General Banking Business Transacted

Drafts on all points bought and sold.
Church, Municipal and School accounts conducted on most favorable terms.
Communications addressed to the manager of any of the Branches will receive prompt attention. Prompt attention given to collections.
SAVINGS DEPARTMENT—Deposits of $1.00 and upwards received and interest allowed at current rates.

H. T. JAFFRAY, Manager - Prince Albert Branch

La Banque Impériale du Canada

Bureau Chef: Toronto

Capital Autorisé $10,000,000
Capital Payé 7,000,000
Fonds de réserve et profits non divisés 8,200,000

D. R. WILKIE, Président et Gérant Général

SUCCURSALE DE PRINCE ALBERT

Transige toutes affaires générales de Banque
Achète et vend des traites sur toutes les parties du monde.
Les comptes d'églises, d'écoles et de municipalités transigés aux meilleures conditions. Attention immédiate donnée à la collection.

DEPARTEMENT D'EPARGNE—Dépôts d'une piastre en montant reçus et l'intérêt alloué aux taux courants.

H. T. JAFFRAY, Gérant - Succursale Prince Albert

THE BANK OF OTTAWA

HEAD OFFICE: OTTAWA

Capital Authorized ..... $ 5,000,000.00
Capital Paid Up 4,000,000.00
Reserve Fund and Undivided Profits 4,978,299.36
Total Assets 53,529,920.84

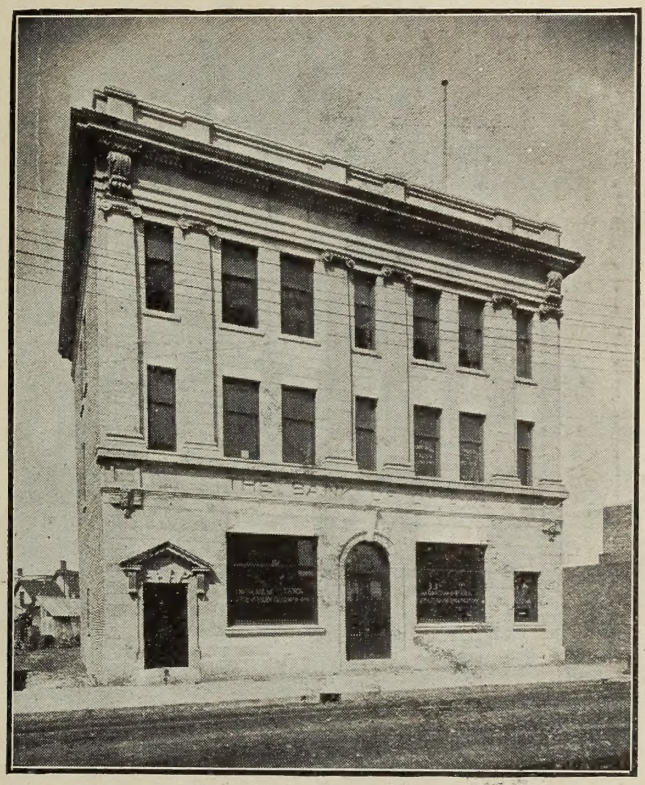
T. B. SHARPE, Manager — *PRINCE ALBERT BRANCH*

Savings Department

Interest allowed at highest current rates on Deposits of $1, and upwards

CHURCH MUNICIPAL and SCHOOL Accounts received on most FAVORABLE TERMS

DEPOSITS can be made and withdrawn by MAIL



Caisse d'épargne

Intérêts alloués au plus haut taux courant sur les dépots de $1 et au-dessus

COMPTES D'EGLISES et D'ECOLES reçus à des termes très avantageux

On peut faire et retirer des dépôts par la poste

LA BANQUE D'OTTAWA

BUREAU PRINCIPAL, OTTAWA

Capital Autorisé ..... $ 5,000,000.00
Capital payé 4,000,000.00
Fonds de réserve et profits non divisés 4,978,299.36
Actif total: plus de 53,529,920.84

T. B. SHARPE, Gérant — *BUREAU DE PRINCE ALBERT*

HIS EXCELLENCY MGR. F. P. STAGNI,
Apostolic Delegate.

Calendar and Year Book

of the

Cathedral of the Sacred Heart

1915

Annuaire Paroissial

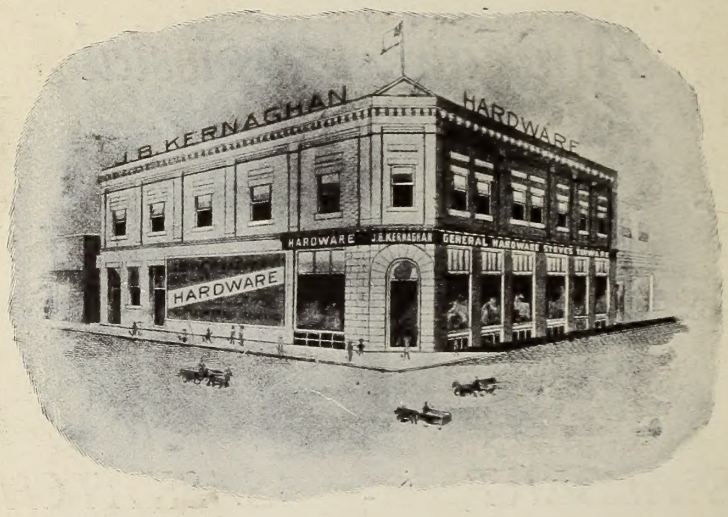
PRINCE ALBERT, - SASKATCHEWAN

Published with the approval of
HIS LORDSHIP ALBERT PASCAL, O. M. I.
Bishop of Prince Albert, Sask.

A Reference for daily use in the Catholic Home, with Articles specially written by Master Minds in the Catholic Faith; also the Parochial Calendar for the year and General Information pertaining to the Cathoic Church and Institutions of the Parish of Prince Albert, Sask. :-: :-: :-: :-:

Le Magasin de Qualité

Mon assortiment de Coutellerie, Ferblanterie, Marchandises émaillées, Ferronnerie, Peinture, Poëles et Articles de Cuisine est toujours complet et vous recevrez un service satisfaisant en faisant affaire chez moi. Je vends aussi des Fournaises de tous genres et des ouvriers compétents sont toujours à votre service pour réparations de toutes sortes. La plomberie est aussi une de mes spécialités. Les clients de langue française trouveront ici des personnes de leur langue.



I can supply the contractors, builders, painters; also everything in Cuttlery, Tinware, Enamelware, Stoves, Ranges and Kitchen Supplies: my assortment is always complete in all the above lines.
If you need a Furnace of any kind call in and inquire about prices: competent tinsmiths, plumbers and steamfitters are always ready to answer a call for any kind of repairs.

J. B. KERNAGHAN

800 CENTRAL AVE — Prince Albert, Sask. — NEW PHONE 2220

HIS HOLINESS POPE BENEDICT XV

The

North Canada Lumber Co.,

LIMITED

Headquarters for

Lumber, Lath, Shingles, Sash,
Doors, Mouldings & Interior Finish

Everything for a Builder from Foundation to Roof

Large Stocks No Order Too Large None Too Small Prompt Delivery

OWNERS, CONTRACTORS AND ARCHITECTS
ARE INVITED TO INSPECT OUR STOCKS

Hard and Soft Coal -:- -:-
Tyneside always on hand

The

North Canada Lumber Co., Ltd

CENTRAL AVENUE

Prince Albert, - Saskatchewan

Phone 599

HIS LORDSHIP ALBERT PASCAL, O.M.I.
Bishop of Prince Albert, Sask.

THE BANKS STUDIO

PHOTOGRAPHERS

Enlarging, Copying and Amateur Work Done

Work Finished Promptly

46 8th STREET EAST *PRINCE ALBERT*

Photos of the Cathedral of Sacred Heart for sale at the Bank Studio

THE ROYAL OAK SADDLERY CO., Ltd.

808 CENTRAL AVENUE

Manufacturers of, and dealers in

Harness, Saddlery, Horse Blankets, Robes Shoe Findings, Etc.

Prices right *Quality guaranteed*

Nous parlons Français

JEWELER **Phone 2039**

THE CUSTOMERS POINT OF VIEW

Is the main consideration in our dealings with the public. We aim to make the casual customer a permanent customer and friend. You can help us in this by frankly telling us where our service has not pleased you so that we may correct our mistakes and give you better service in the future. We specially emphasize our repair and optical departments. They serve you well. Will you let us prove it?

903 Central Avenue
Next door to Star Theatre

OPTOMETRIST

GO TO———ALLEZ CHEZ

HENDERSON & MEIGHEN

Furniture Store.--for Best Bargains in Furniture ever offered in the City

Marchands de meubles.--Les meilleures occasions sont toujours offertes

1st Avenue West, Prince Albert, Sask.

REV. JAMES Mac AFFREY, O.M.I., PASTOR
Cathedral of Sacred Heart of Jesus, Prince Albert, Sask.

McDiarmid Lumber Co. Limited

Selected Lumber

Spruce, Fir, Tamarac, Cedar, Oak, Maple, Pine, Birch

Every thing for a building from top to bottom: Windows, Lath, Doors, Shingles, Mouldings, Interior Finish, Paper Roofing, Cement, Lime, Plaster, and Hair.

We will be pleased to help you with your estimates. Come to us for whatever you require and you will be pleased with what you get.

Hard and Soft Coal always on hand.--

PROMPT DELIVERIES

McDiarmid Lumber Co. Limited

17th Street and Central Avenue W.

Office Phone - 715 Evenings - 685

ORDER OF SERVICES

OF THE

CATHEDRAL OF THE SACRED HEART OF JESUS

IN CHARGE OF

HIS LORDSHIP BISHOP PASCAL, O.M.I., Rev. JAMES McCAFFREY, O.M.I. Pastor; Rev. F. DAGENAIS, O.M.I., Assistant.

Rev. R. W. BRUCK, O.M.I., Director of the St. Patrick's Orphanage

Rev. E. PASCAL, O.M.I., —Chapelain of the Federal Penitentiary and of the Holy Family Hospital.

Rev. A. F. AUCLAIR, O.M.I.,—Chaplain of the Convent of Sion and Director of *Le Patriote de l'Ouest.*

Sunday Services.—Low Masses at 7.30 and 8.30. High Mass at 10.30 o'clock. Catechism at 9.30. Vespers, Sermon and Benediction a 7.30 p. m. „

Week Days.—Mass at 8 o'clock throughout the year.,

May and October devotions every evenings at 7.30.

Evening devotions at 7.30 p.m. on Tuesdays, Wednesdays, Thursdays and Fridays during Lent.

First Friday of the month, Masses 7 and 8 a.m., Holy Hour 7.30 p.m.

Confessions are heard on Thursday preceding the first Friday and Friday morning before Masses. Also on every Saturday afternoon and evening and Sunday morning before Mass.

Baptisms—The regular hour for Baptisms is 2 o'clock on Sunday afternoon. ,

Marriages—Marriages should always be solemnized with Nuptial Mass. Notice must be given at least three weeks in advance to allow time for publication of the banns.

Societies—League of the Sacred Heard, Ladies Aid Society, Ladies of St Ann Society, St. Vincent de Paul, C.M.B.A., Knights of Columbus and the Sacred Heard Cadets. Les Artisans Canadiens-Français, L' A. C. F. C.

Catholic Institutions in the Parish—St. Patrick's Orphanage, for the destitue children of the Diocese. Our Lady of Sion Academy a boarding school for young ladies. Mother Hilda, Superioress and Catholic Separate School, Mother Theddea, Principal. Holy Family Hospital, conducted by Sisters of Charity, of St. Johns, N. B., Sister Geraldine, Superioress.

Dangerfield & Sons,

WINE MERCHANTS

47 WEST 10th STREET Phone 96

Successors to the Hudson Wine Co., Ltd.

Sole Agents in Prince Albert for

"BUDWEISER" Beer,

"STROH'S BOHEMIAN" Beer,

"CALGARY BEER"

"CORBY'S CANADIAN RYE"

Buchanan's "BLACK & WHITE"

"RED SEAL" and

"RARE OLD LIQUEUR"

High Grade Domestic Cigars always on hand

Your orders will receive our prompt and careful attention whether you want on bottle or a car-load.

"FAMILY TRADE A SPECIALTY"

G. R. RUSSELL & BRO.

General Merchants Wholesale and Retail

High Grade Ladies' and Gent's Garments, Footwear, Furnishings and Groceries.
Exporters of Raw Furs and Seneca Root.
Highest Market Price paid for any quantity.

PRINCE ALBERT SASKATCHEWAN

ORDRE DES OFFICES

DE LA

CATHEDRALE DU SACRE-COEUR DE JESUS

S. G. MGR PASCAL, O.M.I., évêque: le R. P. JAMES McCAFFREY, O.M.I., curé; Rév. P. DAGENAIS, O.M.I., Assistant.

Rév. E. PASCAL, O.M.I.,—Chapelain du Pénitentier fédéral et de l'Hôpital de la Sainte Famille.

Rév R W. BRUCK, O.M.I., —Directeur de l'Orphelinat Saint-Patrice.

Rév. P.A. F. AUCLAIR, O.M.I., —Chapelain du Couvent de Sion et Directeur du *Patriote de l'Ouest.*

Offices du dimanche.—Messes basses à 7.30 et à 8.30. Grande messe à 10.30. Cathéchisme à 9.45 a. m. Vêpres, sermon et bénédiction à 7.30 p. m.

Sur la semaine.—Messe à 8 heures toute l'année. Dévotions du mois de Marie et du Rosaire chaque soir des mois de mai et d'octobre, à 7.30. Dévotions particulières à 7.30 du soir, les mardis, mercredis, jeudis et vendredis du carême. Le premier vendredi du mois, messe à 7 heures et à 8 heures du matin. Heure sainte à 7.30 heures du soir.

Confessions.—On entend les confessions le jeudi qui précède le premier vendredi et le vendredi matin avant la messe. De même chaque samedi après-midi, à partir de 2 heures et le dimanche matin avant la messe.

Baptêmes.—L'heure régulière pour les baptêmes est 3 heures de l'après-midi chaque dimanche.

Mariages.—Tout mariage devrait être accompagné de la messe propre à ce sacrement. On doit en donner avis au moins trois semaines avant sa célébration, pour rendre possible la publication des bans.

Sociétés.—Il y a la ligue du Sacré-Coeur, la société de secours des Dames, celle de Saint-Vincent de Paul, la C.M.B.A., les Chevaliers de Colomb, et les Cadets du Sacré-Cœur, les Artisans Canadiens-Français, L'A.C.F.C.

Institutions catholiques dans la paroisse.—Orphelinat Saint-Patrice, pour les orphelins et les enfants pauvres du diocèse dans le besoin. Pensionnat de Notre-Dame de Sion pour les jeunes demoiselles. Mère St-Edouad, supérieure. Hôpital de la Ste-Famille, sous la direction des Sœurs de la Charité de Saint-Jean, N.B., Sœur Géraldine, supérieure.

The One Northern Milling Company

Moulin des Fermiers

Nous acheterons votre meilleur blé, à bon prix. C'est pourquoi nous pouvons vous offrir le meilleur élément pour le pain et les gateaux, c'est notre fameuse farine de première qualité

"Empire Patent"

"Cook's Pride"

The Farmers' Mill

We will buy your best wheat at good prices. That is the reason why we can give you the best component part of bread and cakes, our flour of first quality, the

"Empire Patent"

"Cook's Pride"

339 16th STREET WEST

J. H. HALLAM,
Manager

PRINCE ALBERT, Sask.

THE PRINCE ALBERT FURNITURE AND HOUSE FURNISHING STORE

Davenports, Couches, Bed Couches, Den Furniture, Diners, Buffets, China Cabinets, Dinner Wagons, Extension Tables, Kitchen Chairs, Kitchen Tables, Kitchen Cupboards, Kitchen Cabinets, Kitchen Clothes Dryers, Ironing Boards, Carpets, Linoleums and Oilcloths, Inlaids, Cork Carpets, Stair Linoleums, Beds, Springs and Mattresses, Blankets, Pillows, Quilts, Comforters, Hospital Cots, Camp Cots, Wall Papers, Burlaps, Music and China Cabinets, Taburettes, Mahogany and Walnut Parlour Chairs and Settees, Fine Art Pictures.

BUY FROM

A. C. HOWARD, 909 CENTRAL AVE PRINCE ALBERT

YOU CAN SAVE MONEY AND GET BETTER SERVICE

Catalogue mailed on application *Funeral Director and Embalmer*

1st Month — 31 *Days*

JANUARY

THE HOLY INFANCY

1	Fri.—THE CIRCUMCISION
2	Sat.—Oct. of St. Stephen
3	Sun.—Holy Name of Jesus.
4	Mon.—Octave of Holy Innocents
5	Tue.—Vigil of Epiphany
6	Wed.—EPIPHANY.
7	Thu.—Of the Octave
8	Fri.—Of the Octave
9	Sat.—Of the Octave
10	Sun.—Of the Octave
11	Mon.—Of the Octave
12	Tue.—Of the Octave
13	Wed.—Oct. of Epiphany
14	Thu.—St. Hilary
15	Fri.—St. Paul the Hermit
16	Sat.—St. Marcellus, P.M.
17	Sun.—Of the Sunday.
18	Mon.—St. Peter's Chair at Rome
19	Tue.—St. Canute
20	Wed.—SS. Fabian and Sebastian
21	Thu.—St. Agnes
22	Fri.—SS. Vincent and Anastasius
23	Sat.—Espousals of B. V. M.
24	Sun.—THE HOLY FAMILY
25	Mon.—Conversion of St. Paul
26	Tue.—St. Polycarp
27	Wed.—St. John Chrysostom
28	Thu.—Vot. off. Blessed Sacrament
29	Fri.—St. Francis of Sales
30	Sat.—St. Martina, V. M.
31	Sun.—Of the Sunday

1er Mois — 31 *Jours*

JANVIER

LA SAINTE ENFANCE

1	Ven.—CIRCONCISION, d'obligation
2	Sam.—S. Adélard, abbé
3	Dim.—St. Nom de Jésus.
4	Lun.—S. Tite, disc. de S. Paul
5	Mar.—S. Télesphore, pape et martyr.
6	Mer.—EPIPHANIE, d'obligation
7	Jeu. S. Lucien, év. et martyr
8	Ven.—S. Sévérin, abbé
9	Sam.—S. Vital, martyr.
10	Dim.—S. Guillaume, évêque.
11	Lun.—S. Hygien, pape
12	Mar.—S. Arcade, martyr
13	Mer.—Ste Véronique, vierge
14	Jeu.—S. Hilaire, év. et conf.
15	Ven.—S. Paul, ermite
16	Sam.—S. Marcel, pape et martyr
17	Dim.—S. Antoine, abbé
18	Lun.—Chaire de St. Pierre à Rome
19	Mar.—S. Canut, roi et mart.
20	Mer.—SS. Fabien et Sébastien, martyrs
21	Jeu.—Ste. Agnès, vierge et mart.
22	Ven.—SS. Vincent et Anastase, mart.
23	Sam.—Epousailles de la Ste Vierge.
24	Dim.—LA SAINTE FAMILLE
25	Lun.—Conversion de S. Paul.
26	Mar.—S. Polycarpe, év. et mart.
27	Mer.—S. Jean Chrysostôme, évêque
28	Jeu.—Bse Marguerite de Hongrie
29	Ven.—S. François de Sales, évêque.
30	Sam.—Ste Martine, vierge et martyre
31	Dim.—S. Pierre Nolasque, conf.

2nd Month — 28 *Days*

FEBRUARY

THE HOLY FAMILY

1	Mon.—St. Ignatius, Bp. M.
2	Tue.—Purification of the B.V.M.
3	Wed.—Of the Feria
4	Thu.—St. Andrew Corsinis
5	Fri.—St. Agatha, V.
6	Sat.—St. Titus, C.
7	Sun.—Of the Sunday
8	Mon.—St. John of Matha, B.C.
9	Tue.—Prayer of Our Lord
10	Wed.—St. Scholastica, V.
11	Thu.—Apparition of B.V.M.
12	Fri.—St. Raymond of Penn.
13	Sat.—Flight of Our Lord
14	Sun.—Of the Sunday
15	Mon.—St. Cyril of Alexandria
16	Tue.—Com. of the Passion O.L.
17	Wed.—*Ash Wednesday* (Lent begins)
18	Thu.—Of the Feria
19	Fri.—Of the Feria
20	Sat.—Of the Feria
21	Sun.—Of the Sunday
22	Mon.—St. Peter's Chair at Antioch
23	Tue.—St. Peter Damian
24	Wed.—St. Mathias (E. D. Fast)
25	Thu.—Of the Feria
26	Fri.—Of the Feria (E. D. Fast)
27	Sat.—Vot. off. Im. Conception (E.D. Fast)
28	Sun.—Of the Sunday.

2ème Mois — 28 *Jours*

FEVRIER

LA SAINTE FAMILLE

1	Lun.—S. Ignace, év. et mart.
2	Mar.—Purification de la Ste Vierge
3	Mar.—S. Blaise, évêque et martyr
4	Jeu.—S. André, corsini, évêque
5	Ven.—Ste. Agathe, vierge et mart.
6	Sam.—Ste Dorothée, vierge et mart.
7	Dim.—S. Romuald, abbé
8	Lun.—S. Jean de Matha, conf.
9	Mar.—S. Cyrille d'Alexandrie,év.et conf.
10	Mer.—Ste Scholastique, vierge et mar.
11	Jeu.—Notre-Dame de Lourdes
12	Ven.—Les Sept Fond. des Servites
13	Sam.—Ste Catherine de Ricci, vierge
14	Dim.—S. Valentin, martyr
15	Lun.—SS. Faustin et Jovite, martyrs.
16	Mar.—S. Onésime, évêque
17	Mer.—*Mercredi des Cendres*, C. du Carême
18	Jeu.—S. Siméon, év. et martyr
19	Ven.—Ste Valérie, vierge
20	Sam.—S. Eleuthère, martyr
21	Dim.—S. Sévérin, évêque et martyr
22	Lun.—Chaire de S. Pierre à Antioche
23	Mar.—S. Pierre Damien, év. et conf.
24	Mer.—St. Mathias, *Quatre-Temps, jeûne*
25	Jeu.—De la Férie
26	Ven.—*Quatre-Temps, jeûne*
27	Sam.—*Quatre-Temps, jeûne*
28	Dim.—S. Romain, abb

3rd. Month — 31 *Days*

MARCH

SAINT JOSEPH

1	Mon.—Vot. off. Holy Angels
2	Tue.—Vot. off. Holy Apostles
3	Wed.—Vot. off. S.
4	Thu.—St. Casimir
5	Fri.—The Sp. and N. O. L.
6	Sat.—Vot. off. Im. C.
7	Sun.—Of the Sunday
8	Mon.—St. John of God
9	Tue.—St. Françisca Roman
10	Wed.—The Forty Martyrs
11	Thu.—St. Thomas Aquinas
12	Fri.—Holy Winding Sheet of O. L.
13	Sat.—St. Gregory, I., P. D.
14	Sun.—of the Sunday
15	Mon.—Vot. off. Holy Angels
16	Tue.—Vot. off. Holy Apostles
17	Wed.—St. Patrick
18	Thu.—St. Gabriel, Arch.
19	Fri.—St. Joseph
20	Sat.—St. Cyril of Jerusalem
21	Sun.—Passion Sunday
22	Mon.—St. Benoit
23	Tue.—Five Wounds O. L.
24	Wed.—Vot. off. S. Joseph
25	Thu.—Annunciation B.V.M.
26	Fri.—Most Precious Blood O. L.
27	Sat.—St. John Damascus
28	Sun.—Pal mSunday
29	Mon.—Of the Feria
30	Tue.—Of the Feria
31	Wed.—Of the Feria.

3ème Mois — 31 *Jours*

MARS

SAINT JOSEPH

1	Lun.—S. David, évêque et conf.
2	Mar.—S. Simplice, pape et conf.
3	Mer.—Ste Cunégonde, vierge
4	Jeu.—S. Casimir, roi et conf.
5	Ven.—S. Jean de la Croix, conf.
6	Sam.—Stes Perpétue et Félicité, martyres
7	Dim.—S. Thomas d'Aquin, conf. et doct.
8	Lun.—S. Jean de Dieu, conf.
9	Mar.—Ste Françoise Romaine, veuve
10	Mer.—Quarante Martyrs de Sébaste.
11	Jeu.—S. Euloge, pape et mart.
12	Ven.—S. Grégoire, pape et conf.
13	Sam.—S. Gérald, évêque
14	Dim.—Ste Mathilde, reine
15	Lun.—S. Zacharie, pape et conf.
16	Mar.—S. Longin, martyr
17	Mer.—S. Patrice, évêque et conf.
18	Jeu.—S. Gabriel, archange.
19	Ven.—S. Joseph, époux de Marie
20	Sam.—Les Cinq Plaies
21	Dim.—LA PASSION
22	Lun.—Ste Catherine de Gênes, veuve
23	Mar.—S. Victorien, martyr.
24	Mer.—S. Simon, martyr.
25	Jeu.—L'Annonciation
26	Ven.—S. Ludger, év. et conf.
27	Sam.—S. Jean Damascène, con.
28	Dim.—*Dimanche des Rameaux*
29	Lun.—S. Jean Capistran, conf.
30	Mar.—S. Jean Climaque, conf.
31	Mer.—S. Cyrille, diacre et martyr

4th. Month — *30 Days*

APRIL

THE RESURRECTION

1	Thu.—*Holy Thursday*
2	Fri.—*Good Friday*
3	Sat.—*Holy Saturday*
4	Sun.—EASTER
5	Mon.—Of the Octave
6	Tue.—Of the Octave.
7	Wed.—Of the Octave
8	Thu.—Of the Octave
9	Fri.—Of the Octave
10	Sat.—Of the Octave
11	Sun.—1st Sunday after Easter
12	Mon.—Of the Feria
13	Tue.—St. Hermenegild
14	Wed.—SS. Thiburce and Valerian, mart.
15	Thu.—S. Peter Gonzalès
16	Fri.—St. Benedict Joseph Labre
17	Sat.—St. Anicet
18	Sun.—2nd Sunday after Easter
19	Mon.—St. Isidore, C.D.
20	Tue.—St. Leo, P.C.D.
21	Wed.—Solemnity of St. Joseph
22	Thu.—St. Soter and Caius, MM.
23	Fri.—St. George, M.
24	Sat.—The Good Thief.
25	Sun.—Our Lady of Good Counsel
26	Mon.—St. Mark, Ev.
27	Tue.—St. Fidelis of Sig., Mart.
28	Wed.—St. Paul of the Cross, C.
29	Thu.—St. Peter, Martyr
30	Fri.—St. Catherine of Sienna.

4ème Mois — *30 Jours*

AVRIL

LA RÉSURRECTION

1	Jep.—*Jeudi Saint*
2	Ven.—*Vendredi Saint*
3	Sam.—*Samedi Saint*
4	Dim.—PAQUES
5	Lun.—S. Isidore, évêque et conf.
6	Mar.—S. Vincent Ferrier, conf.
7	Mer.—S. Célestin, pape et conf.
8	Jeu.—Octave
9	Ven.—Octave
10	Sam.—St. Léon
11	Dim.—*Quasimodo*
12	Lun.—S. Denys, évêque de Corinthe.
13	Mar.—S. Herménégilde, martyr
14	Mer.—SS. Tiburce et Valérien, martyrs
15	Jeu.—S. Pierre Gonzalès, conf.
16	Ven.—S. Benoit Joseph Labre, conf.
17	Sam.—S. Anicet, pape et martyr
18	Dim.—2me après Pâques
19	Lun.—S. Robert, abbé.
20	Mar.—S. Jacques, conf.
21	Mer.—Solemnité de S. Joseph
22	Jeu.—SS. Soter et Caïus, papes et mart.
23	Ven.—S. Georges, martyr
24	Sam.—S. Fidèle de Sigmaringen, conf.
25	Dim.—S. Marc, évangéliste
26	Lun.—SS. Clet et Marcellin, papes et mart.
27	Mar.—S. Thuribe, év. et conf.
28	Mer.—S. Paul de la Croix, conf.
29	Jeu.—S. Pierre de Vérone, mart.
30	Ven.—Ste Catherine de Sienne, vierge.

5th Month. 31 *Days*

MAY

THE BLESSED VIRGIN

5ème Mois 31 *Jours*

MAI

LA TRES SAINTE VIERGE

1	Sat.—SS. Philip and St. James	1 Sam.—SS. Philippe et Jacques, apôtres
2	Sun.—4th Sunday after Easter	2 Dim.—Invention de la Sainte Croix
3	Mon.—Finding of the Holy Cross	3 Lun.—S. Athanase, év. et conf.
4	Tue.—St. Monica	4 Mar.—Ste Monique, veuve
5	Wed.—St. Pius V., P.C.	5 Mer.—S. Pie V, pape et conf.
6	Thu.—St. John before the Latin Gate.	6 Jeu.—S. Jean devant la Porte latine
7	Fri.—St. Stanislaus	7 Ven.—S. Stanislas, év. et martyr
8	Sat.—App. St. Michael Arch.	8 Sam.—Apparition de S. Michel, archange
9	Sun.—5th Sunday after Easter	9 Dim.—S. Grégoire de Naziance, év. et conf.
10	Mon.—St. Anthony	10 Lun.—S. Antonin, év. et mart.
11	Tue.—SS. Cletus and Marcellus	11 Mar.—S. François de Hiéronymo, conf.
12	Wed.—SS. Nerus and Companions	12 Mer.—SS. Nérée et comp., martyrs.
13	Thu.—*ASCENSION OF OUR LORD*	13 Jeu.—*L'ASCENSION*
14	Fri.—St. Athanasius	14 Ven.—S. Pacôme, solitaire
15	Sat.—St. Isidore, Ploughman, C.	15 Sam.—S. Jean-Baptiste de la Salle, conf.
16	Sun.—St. John Nepomucene	16 Dim.—S. Ubald, év. et conf.
17	Mon.—Our Lady of Mercy	17 Lun.—S. Pascal Baylon, conf.
18	Tue.—St. Venantius	18 Mar.—S. Venant, martyr
19	Wed.—St. Peter Celestine	19 Mer.—S. Pierre Célestin, pape
20	Thu.—Octave of the Ascension	20 Jeu.—Octave de l'Ascension
21	Fri.—St. Ubaldis	21 Ven.—S. Bernardin de Sienne, conf.
22	Sat.—Vigil of the Pentecost (Fast)	22 Sam.—Vigile de la Pentecôte, jeûne
23	Sun.—*PENTECOST SUNDAY*	23 Dim.—*PENTECOTE*
24	Mon.—Our Lady Auxiliary	24 Lun.—Notre-Dame Auxiliatrice.
25	Tue.—St. Gregory VII, P.C.	25 Mar.—S. Grégoire VII, pape et conf.
26	Wed.—St. Philipp of Neri (E. D. Fast)	26 Mer.—*Quatre-Temps, jeûne*
27	Thu.—St. Beda	27 Jeu.—S. Bède, conf. et docteur
28	Fri.—St. Augustin of Cant. (E. D. Fast)	28 Ven.—*Quatre-Temps, jeûne*
29	Sat.—St. Magdelen of Pazzi, (E.D. Fast)	29 Sam.—*Quatre-Temps, jeûne*
30	Sun.—HOLY TRINITY	30 Dim.—TRINITE
31	Mon.—Of the Octave.	31 Lun.—S. Félix, pape et mart.

6th Month — 30 *Days*

JUNE

THE SACRED HEART

1	Tue.—S. Fortunatus
2	Wed.—SS. Peter and Marcelinus
3	Thu.—*Corpus Christi*
4	Fri.—Of the Octave
5	Sat.—Of the Octave
6	Sun.—Solemnity of Corpus Christi.
7	Mon.—St. Boniface.
8	Tue.—Our Lady of Grace
9	Wed.—St. Gregory of Nazianza
10	Thu.—Octave of Corpus Christi
11	Fri.—Sacred Heart
12	Sat.—Of the Octave
13	Sun.—*Solemnity of the Sacred Heart*
14	Mon.—Of the Octave
15	Tue.—Of the Octave
16	Wed.—Of the Octave.
17	Thu.—Of the Octave
18	Fri.—Octave of Sacred Heart of Jesus
19	Sat.—St. Juliana of Falconeris
20	Sun.—4th Sunday after Pentecost
21	Mon.—St. Aloyius of Gonzaga
22	Tue.—St. Barnabas
23	Wed.—St. Bede, Venerable
24	Thu.—St. John the Baptist
25	Fri.—St. William
26	Sat.—SS. John and Paul
27	Sun.—Sol. St. John Baptist
28	Mon.—St. Leo II, P. and M.
29	Tue.—SS. Peter and Paul
30	Wed.—Com. St. Paul.

6ème Mois — 30 *Jours*

JUIN

LE SACRE-CŒUR

1	Mar.—S. Fortunat. conf.
2	Mer.—SS. Pierre et Marcellin, martyrs
3	Jeu.—*Fête-Dieu*
4	Ven.—S. François Carraciolo, conf.
5	Sam.—S. Boniface, év. et mart.
6	Dim.—Solennité de la Fête-Dieu
7	Lun.—S. Norbert, év. et conf.
8	Mar.—S. Guillaume, évêque
9	Mer.—SS. Prime et Félicien, martyrs
10	Jeu. Octave de la Fête-Dieu
11	Ven.—Sacré-Cœur
12	Sam.—S. Barnabé, apôtre
13	Dim.—*Solennité du Sacré-Cœur*
14	Lun.—S. Antoine de Padoue, conf.
15	Mar.—Ste Germaine Cousin, vierge
16	Mer.—S. Jean François Régis, conf.
17	Jeu.—S. Jérémie, martyr
18	Ven.—SS. Marc et Marcellin, martyrs.
19	Sam.—Ste Julienne Falconiéri, vierge
20	Dim.—S. Silvère, pape et martyr
21	Lun.—S. Louis de Gonzague, conf.
22	Mar.—S. Paulin, év. et conf.
23	Mer.—Ste Ethelred, veuve et abbesse
24	Jeu.—St. Jean-Baptiste, patron des C.-F.
25	Ven.—S. Guillaume, abbé
26	Sam.—SS. Jean et Paul, martyrs
27	Dim.—S. Ladislas, roi et conf.
28	Lun.—S. Irénée, év. comp.
29	Mar.—SS. Pierre et Paul, apôtres
30	Mer.—Commémoration de S. Paul

7th Month — 31 *Days*

JULY

THE PRECIOUS BLOOD

1	Thu.—Oct. of St. John Baptist
2	Fri.—Visitation of B. V. M.
3	Sat.—St. Bazil the Great
4	Sun.—Sol. SS. Peter and Paul
5	Mon.—St. Anthony M. Zaccaria
6	Tue.—Oct. SS. Peter and Paul
7	Wed.—SS. Cyril and Methodius
8	Thu.—St. Elizabeth
9	Fri.—Vot. off. of the S. Heart
10	Sat.—Seven Brothers, Martyrs
11	Sun.—Com. of Roman Pontiffs
12	Mon.—St. John Gualbert
13	Tue.—St. Anacletus, P. M.
14	Wed.—St. Bonaventure
15	Thu.—St. Henry
16	Fri.—Our Lady of Mount Carmel
17	Sat.—Humility of B.V.M.
18	Sun.—Holy Redeemer
19	Mon.—St. Vincent de Paul
20	Tue.—St. Jerome Emilian, C.
21	Wed.—St. Alexius
22	Thu.—St. Mary Magdalena
23	Fri.—St. Apolinaris, B.M.
24	Sat.—Vot. off. Im. Conception
25	Sun.—St. James, Ap.
26	Mon.—St. Ann, Mother B.V.M.
27	Tue.—Our Lady of Help
28	Wed.—SS. Nazairus and Comp., M.M.
29	Thu.—St. Martha, Virgin
30	Fri.—Vot. off the Passion
31	Sat.—St. Ignatius of Loyola, C.

7ème Mois — 31 *Jours*

JUILLET

LE PRECIEUX SANG

1	Jeu.—S. Jules, conf.
2	Ven.—Visitation de la Ste Vierge
3	Sam.—St. Anatole, martyr.
4	Dim.—Précieux Sang de Notre Seigneur
5	Lun.—Ste Berthe, vierge.
6	Mar.—S. Pallade, conf.
7	Mer.—SS. Cyrille et Méthode, év.
8	Jeu.—Ste Elizabeth, reine et veuve
9	Ven.—S. Ephrem, diacre
10	Sam.—Ste Félicité et ses Fils, martyrs
11	Dim.—S. Pie, pape et martyr
12	Lun.—S. Jean Gualbert, abbé
13	Mar.—S. Anaclet, pape et martyr
14	Mer.—S. Bonaventure, év., et doct.
15	Jeu.—S. Henri, empereur
16	Ven.—N.D. du Mont-Carmel
17	Sam.—S. Alexis, conf.
18	Dim.—S. Camille de Lellis, conf.
19	Lun.—S. Vincent de Paul, conf.
20	Mar.—S. Jérôme Emilien, conf.
21	Mer.—Ste Praxède, vierge
22	Jeu.—Ste Marie-Madeleine
23	Ven.—S. Apollinaire, év. et martyr
24	Sam.—Ste Christine, vierge et martyre
25	Dim.—S. Jacques, apôtre
26	Lun.—Ste Anne, Mère de Marie
27	Mar.—S. Pantaléon, martyr
28	Mer.—SS. Nazaire et comp., martyrs
29	Jeu.—Ste Marthe, vierge
30	Ven.—SS. Abdon et Sennen, martyrs
31	Sam.—S. Ignace de Loyola, conf.

8th Month — 31 *Days*

AUGUST

The IMMACULATE HEART of MARY

8ème Mois — 31 *Jours*

AOUT

LE CŒUR IMMACULEE DE MARIE

1 Sun.—St. Peter in Chains	1 Dim.—S. Pierre aux liens
2 Mon.—St. Alp. Mary of Ligori	2 Lun.—S. Alphonse de Liguori, conf.
3 Tue.—Finding St. Stephen's relics	3 Mar.—Invention de S. Etienne, martyr
4 Wed.—St. Dominic, C.	4 Mer.—S. Dominique, conf.
5 Thu.—Our Lady of the Snow	5 Jeu.—N.-D. des Neiges
6 Fri.—Transfiguration of O.L.	6 Ven.—Transfiguration de Notre-Seigneur
7 Sat.—St. Cajetan, C.	7 Sam.—S. Cajetan, conf.
8 Sun.—Parting of the Apostles	8 Sun.—SS. Cyriaque et comp., martyrs
9 Mon.—St. John Baptist Viannay	9 Lun.—Bx J.-M. Vianny, curé d'Ars
10 Tue.—St. Lawrence, M.	10 Mar.—S. Laurent, martyr
11 Wed.—Of the Octave	11 Mer.—SS. Tiburce et Suzanne, martyrs
12 Thu.—St. Clara	12 Jeu.—Ste Claire, vierge
13 Fri.—Mary Refuge of Sinners	13 Ven.—S. Jean Berchmans, conf.
14 Sat.—Vigil of Assumption (fast)	14 Sam.—Vigile de l'Assomption, jeûne
15 Sun.—*Assumption of B.V.M.*	15 Dim.—*Solennité de l'Assomption*
16 Mon.—St. Roch C.	16 Lun.—S. Eusèbe, martyr
17 Tue.—Oct. of St. Lawrence	17 Mar.—S. Joachim, père de Marie
18 Wed.—St. Hyacinthe	18 Mer.—S. Hyacinthe, conf.
19 Thu.—Of the Octave	19 Jeu.—S. Louis, év. et conf.
20 Fri.—St. Bernard, Abb, D.	20 Ven.—S. Bernard, abbé et doct.
21 Sat.—St. Jane of Chantal, W.	21 Sam.—Ste Jeanne de Chantal, veuve
22 Sun.—St. Joachim	22 Dim.—S. Gustave, martyr
23 Mon.—St. Philip Benoit	23 Lun.—S. Philippe Béniti, conf.
24 Tue.—St. Bartholomew, Ap.	24 Mar.—S. Barthélemy, apôtre
25 Wed.—St. Louis of France	25 Mer.—S. Louis, roi de France
26 Tue.—Vot. off. Blessed Sacrament	26 Jeu.—S. Zéphirin, pape et martyr
27 Fri.—St. Jos. of Calasanctius, C.	27 Ven.—S. Joseph Calasanz, conf.
28 Sat.—St. Augustin, B.C.D.	28 Sam.—S. Augustin, év. et conf.
29 Sun.—Most Pure Heart of B.V.M.	29 Dim.—Décollation de S. Jean-Baptiste
30 Mon.—St. Rose of Lima, V.	30 Lun.—Ste Rose de Lima, vierge
31 Tue.—St. Lazarus, M.	31 Mar.—S. Lazare, év. et Martyr

9th Month. 30 *Days*

SEPTEMBER

THE SEVEN DOLORS

1	Wed.—St. Raymond Nonnat
2	Thu.—St. Stephens
3	Fri.—Our Lady of Good Shepherd
4	Sat.—Beheading of St. J. Baptist
5	Sun.—Of the Sunday
6	Mon.—Vot. off. Holy Angels
7	Tue.—Vot. oc. Holy Apostles
8	Wed.—*Nativity of B.V.M.*
9	Thu.—Of the Octave
10	Fri.—St. Nicholas of Tolentino
11	Sat.—Of the Octave
12	Sun.—Sol. Nativity B.V.M.
13	Mon.—Of the Octave
14	Tue.—Exaltation of the Holy Cross
15	Wed.—Oct of Nat.B.V.M. (E.Day,Fast)
16	Thu.—SS Corn. and Cyprian
17	Fri.—Stigm. of St. Francis (E. D. Fast)
18	Sat.—St. Joseph of Cupert (E. D. Fast)
19	Sun.—Seven Dolors B.V.M.
20	Mon.—SS. Eustachius and Comp.
21	Tue.—St. Matthew, Ap.
22	Wed.—St. Thomas of Villanova
23	Thu.—St. Linus
24	Fri.—Our Lady of Mercede
25	Sat.—Vot. off. Im. Conception
26	Sun.—Of the Sunday
27	Mon.—SS. Comas and Damian
28	Tue.—St. Wenceslaus
29	Wed.—Dedication St. Michel, Arch.
30	Thu.—St. Jerome, C

9ème Mois 30 *Jours*

SEPTEMBRE

LES SEPT DOULEURS

1	Mer.—S. Raymond Nonnat, conf.
2	Jeu.—S. Etienne, roi et conf.
3	Ven.—B. V. M. Mère du Divin Pasteur
4	Sam.—Ste Rose de Viterbe, vierge.
5	Dim.—S. Laurent Justinien, év. et conf.
6	Lun.—S. Eugène, martyr.
7	Mar.—Ste Philomène, martyr
8	Mer.—*Nativité de Marie*
9	Jeu.—S. Pierre Claver, conf.
10	Ven.—S. Nicolas de Tolentino, conf.
11	Sam.—S. Emilien, martyr
12	Dim.—S. Guy, conf.
13	Lun.—S. Aimé, évêque
14	Mar.—Exaltation de la Ste Croix
15	Mer.—S. Nicomède, martyr Q.T. jeûne
16	Jeu.—SS. Corneille et Cyprien, martyrs
17	Ven.—Stigmates de S. François, Q.T. jeûne
18	Sam.—S. Joseph de Cupertino,c. Q.T.jeûne
19	Dim.—S. Janvier et comp., mart
20	Lun.—SS. Eustache et comp., martyrs
21	Mar—S. Mathieu, apôtre
22	Mer.—S. Thomas de Villanova, év. et conf.
23	Jeu.—S. Lin, pape et martyr.
24	Ven.—Notre-Dame de la Merci
25	Sam.—S. Firmin, évêque
26	Dim.—Ste Justine, martyre
27	Lun.—SS. Côme et Damien, martyrs
28	Mar.—S. Wenceslas, martyr
29	Mer.—S. Michel, archange
30	Jeu.—St. Jérome, C.

10*th Month* 31 *Days*

OCTOBER

The Holy ROSARY The Holy ANGELS

1	Fri.—St. Remi, C.
2	Sat.—The Guardian Angels
3	Sun.—The Holy Rosary
4	Mon.—St. Francis of Assissi, C.
5	Tue.—Vot. off Holy Apostles
6	Wed.—St. Bruno
7	Thu.—Vot. off. Blessed Sacrament
8	Fri.—St. Bridgit
9	Sat.—SS. Denis and Comp.
10	Sun.—Maternity of B.V.M.
11	Mon.—Vot. off. Holy Angels
12	Tue.—Vot. off. Holy Apostles
13	Wed.—St. Edward
14	Thu.—St. Calixtus
15	Fri.—St. Theresa, V.
16	Sat.—Vot. off. Im. Conception
17	Sun.—Purity of B.V.M.
18	Mon.—St. Luke, Evang.
19	Tue.—St. Peter of Alacantara, C.
20	Wed.—St. John of Kanti
21	Thu.—St. Hedwidge
22	Fri.—Vot. off. Sacred Heart
23	Sat.—Vot. off. Im. Conception
24	Sun.—St. Raphael
25	Mon.—The Holy Relics
26	Tue.—Vot. off. Holy Apostles
27	Wed.—Vot. off. St. Joseph
28	Thu.—SS. Simon and Jude
29	Fri.—Vot. off. the Passion
30	Sat.—Vot. off. Im. Conception (Fast)
31	Sun.—Of the Sunday

10*ème Mois* 31 *Jours*

OCTOBRE

Le Saint ROSAIRE—Les Saints ANGES

1	Ven.—S. Rémi, év. et conf.
2	Sam.—Les Saints Anges
3	Dim.—Le Saint Rosaire
4	Lun.—S. Gérard, abbé
5	Mar.—S. François d'Assise, conf.
6	Jeu.—S. Bruno, conf.
7	Jeu.—S. Marc, pape et conf.
8	Ven.—Ste Brigitte, veuve
9	Sam.—S. Denys, évêque et martyr
10	Dim.—S. François de Borgia, conf.
11	Lun.—Bx Jean Léonard, conf.
12	Mar.—S. Wilfrid, év. et conf.
13	Mer.—S. Edouard, roi et conf.
14	Jeu.—S. Calixte, pape et martyr
15	Ven.—Ste Thérèse, vierge
16	Sam.—S. Gérard Majella, conf.
17	Dim.—Bse Marguerite-Marie, vierge
18	Lun.—S. Luc, évangéliste
19	Mar.—S. Pierre d'Alcantara, conf.
20	Mer.—S. Jean de Canti, conf.
21	Jeu.—Ste Ursule, vierge et martyre
22	Ven.—Ste Hedwidge, veuve
23	Sam.—Le Très Saint Rédempteur
24	Dim.—S. Raphaël, archange
25	Lun.—S. Crépin, martyr
26	Mar.—S. Evariste, pape et mart.
27	Mer.—S. Florentin, martyr
28	Jeu.—SS. Simon et Jude, apôtres
29	Ven.—S. Narcisse, évêque.
30	Sam.—S. Alphonse Rodriguez, vigile jeûne
31	Dim.—S. Quentin, martyr

11*th Month* — 30 *Days*

NOVEMBER

THE SOULS IN PURGATORY

1	Mon.—All Saints Day.
2	Tue.—All Souls Day
3	Wed.—Of the Octave
4	Thu.—St. Charles
5	Fri.—Of the Octave
6	Sat.—Of the Octave
7	Sun.—Our Lady of Suffrage
8	Mon.—Oct. of All Saints
9	Tue.—Deb. B. St. John of Lateran
10	Wed.—St. Andrew Avelino
11	Thu.—St. Martin, B.C.
12	Fri.—St. Martin, Pope and M.
13	Sat.—St. Stanislas Kostka C.
14	Sun.—Of the Sunday
15	Mon.—St. Gertrude, V.
16	Tue.—St. Didace,
17	Wed.—St. Gregory Thaum.
18	Thu.—Ded Basilica SS. Peter and Paul
19	Fri.—St. Elizabeth, Wid.
20	Sat.—St. Felix of Valois
21	Sun.—Presentation of B.V.M.
22	Mon.—St. Cecilia
23	Tue.—St. Clement, P.M.
24	Wed.—St. John of the Cross
25	Thu.—St. Catherine, V.M.
26	Fri.—St. Leonard, of Port-Maurice
27	Sat.—Manifestation of B.V.M.
28	Sun.—1st Sunday in Advent
29	Mon.—Patronage of B.V.M.
30	Tue.—St. Andrew, Ap.

11*ème Mois* — 30 *Jours*

NOVEMBRE

LES AMES DU PURGATOIRE

1	Lun.—*La Toussaint*
2	Mar.—Commémoraison des défunts
3	Mer.—S. Malachie, év. et conf.
4	Jeu.—S. Charles Borromée, év. et conf.
5	Ven.—Ste Bertille, vierge
6	Sam.—S. Félix, pape
7	Dim.—S. Florent, martyr
8	Lun.—SS. Sévère et comp., martyrs
9	Mar.—S. Théodore, martyr
10	Mer.—S. André Avellin, conf.
11	Jeu.—S. Martin, év. et conf.
12	Ven.—S. Martin, pape et martyr.
13	Sam.—S. Stanislas Kostka, conf.
14	Dim.—S. Josaphat, évêque et martyr
15	Lun.—Ste Gertrude, vierge
16	Mar.—S. Didace, conf.
17	Mer.—S. Grégoire le Thaumaturge
18	Jeu.—S. Edmond, év. et conf.
19	Ven.—Ste Elizabeth de Hongrie, veuve
20	Sam.—S. Félix de Valois, conf.
21	Dim.—Présentation de la Ste Vierge
22	Lun.—Ste. Cécile, vierge et martyre
23	Mar.—S. Clément, pape
24	Mer.—S. Jean de la Croix, conf.
25	Jeu.—Ste Catherine, vierge et martyre
26	Ven.—S. Silvestre, abbé,
27	Sam.—La Médaille miraculeuse
28	Dim.—1er Dimanche de l'Avent.
29	Lun.—S. Léonard de Port-Maurice, conf.
30	Mar.—S. André, apôtre

12th Month — 31 Days

DECEMBER

THE ADVENT OF CHRIST

1	Wed.—Vot. off. St. Joseph
2	Thu.—St. Bibiana, V.
3	Fri.—St. Francis Xavier, C.
4	Sat.—St. Peter Chrys., B. C.
5	Sun.— 2nd Sunday in Advent
6	Mon.—St. Nicholas, B.C.
7	Tue.—St. Ambrose, B.D.
8	Wed.—*Immaculate-Conception,* B.V.M.
9	Thu.—Of the Octave
10	Fri.—Transl. House of Loretta
11	Sat.—St. Damascus, P.C.
12	Sun.—3rd Sunday in Advent
13	Mon.—St. Lucy, V.M.
14	Tue.—Of the Octave
15	Wed.—Oct. of Imm. Con. (E. D., Fast)
16	Thu.—St. Eusebius
17	Fri.—Of the Feria (E. D. Fast)
18	Sat.—Expectation of B.V. (E. D. Fast)
19	Sun.—4th Sunday in Advent
20	Mon.—Of the Feria
21	Tue.—St. Thomas
22	Wed.—Of the Feria
23	Thu.—Of the Feria
24	Fri.—Vigil of Nativity (Fast)
25	Sat.—*NATIVITY OF OUR LORD*
26	Sun.—St. Stephens
27	Mon.—St. John, Ap.
28	Tue.—Holy Innocents
29	Wed.—St. Thomas of Canterbury
30	Thu.—Of the Octave
31	Fri.—St. Sylvester Pope and C.

12ème Mois — 31 Jours

DECEMBRE

LA DIVINE NAISSANCE

1	Mer.—Bx. Campion et comp., mar.
2	Jeu.—Ste Bibiane, martyre
3	Ven.—S. François-Xavier, conf.
4	Sam.—S. Pierre Chrysologue, év.
5	Dim.—S. Sabbas, abbé
6	Lun.—S. Nicolas, év. et conf.
7	Mar.—S. Ambroise, év. et conf.
8	Mer.—*Immaculée-Conception,* d'obligation
9	Jeu.—Ste Léocadie, martyre
10	Ven.—N.-D. de Lorette
11	Sam.—S. Damase, pape
12	Dim.—S. Ferdinand, conf.
13	Lun.—Ste Lucie, vierge et martyre
14	Mar.—Ste Odile, vierge
15	Mer.—S. Florence, abbé, Q. T. jeûne
16	Jeu.—S. Eusèbe, év. et mart.
17	Ven.—S. Lazare, évêque, Q. T. jeûne
18	Sam.—Attente du Divin Enfant, Q.T.jeûne
19	Dim.—S. Cyprien, évêque
20	Lun.—S. Théophile, martyr
21	Mar.—S. Thomas, apôtre
22	Mer.—S. Ischyrion, martyr
23	Jeu.—Ste Victoire, vierge et mart.
24	Ven.—Ste Adèle, vierge. Vigile: Jeûne
25	Sam.—*Noël,* d'obligation.
26	Dim.—S. Etienne, protomartyr
27	Lun.—S. Jean, apôtre
28	Mar.—SS. Innocents
29	Mer.—S. Thomas de Cantorbéry, év
30	Jeu.—S. Sabin, év. et martyr
31	Ven.—S. Sylvestre, pape et conf.

...HISTORICAL SKETCH...

As things go in our North West, Prince Albert is an old settlement for it can lay claim to a past that all but identifies itself with the state of the country when the first white man came prowling through its primeval forests or stalked the buffalo on the naked plains. True, previous to the founding of the Prince Albert Settlement, the Hudson's Bay Company had trading posts scattered over the entire North country but these forts could hardly be called settlements as they had no stability other than the conditions of trade with the natives and in fact few of the original forts exist today or if they do, are isolated as in the early days, and for the matter that, we see that the chief post of the Company which formerly existed at Carlton, some distance up the river, was later transferred to and still exists in Prince Albert. As a settlement, therefore, Prince Albert takes precedence over the other populous centers that flourish in this district, dating its foundation back to 1866, eight years before that of Battleford and seventeen years before Saskatoon, not to speak of later comers. While its progress has not been meteoric like that of some other western cities, it has neverthless been sure and steady so that today, in spite of the trying times of this memorable year of 1914, Prince Albert has neverthless shown a marked prosperity and financial soundness that is in sharp contrast to that of more pretentious cities of the West. That its future is assured, goes without saying, as has been truly said by keen observers who have visited us and noted the beauty and advantages of Prince Albert and district.

As in the beginning, the founders of Prince Albert took no heed of the remoteness from the their populous centres even of Western Canada, so the builders of its later prosperity pushed ahead regardless of the handicap of lack of efficient transportation facilities until eventually, by their pluck and enterprise, they forced the outside world to take notice of them and want to share with them their trade and commerce. But if the material development of this city has been steady and progressive, its development from a religious point of view has none the less advanced apace. In fact to describe the material progress of the city of Prince Albert is to portray its religious development for, from the very inception of the colony, both go hand in hand. Its founder was the reverend Joseph Nesbit, a Presbyterian minister who arrived from Kildonan, Man., in 1866, for the purpose of founding a mission of his church in the west. The Hudson Bay Company already had a small trading post in this locality and, with the few white people who came along with him, the resident factor and clerks of the post and some few Indians, the nucleus of a colony was started. Each year saw new additional settlers arrive and the importance of the place grew apace, some of the settlers opening up independent trading posts of their own, while in 1874 a gristmill, driven by wind power, was established only to fail shortly afterwards.

For some years thence two hand power mills proved acceptable substitutes. In 1875 the Protestant Episcopal diocese of Saskatchewan was created, the first incumbent, Right. Rev. Bishop McLean, selecting Prince Albert as his headquarters and subsequently taking up residence here.

It was in 1879 only that building operations

NEW CATHEDRAL OF THE SACRED HEART OF JESUS, PRINCE ALBERT, SASKATCHEWAN.

became in any way active, many residences and several places of business being erected in that year with an expenditure of about $50,000 being recorded.

In 1881, the year the principle of representative government by popular vote was inaugurated, a Dominion Land office was opened here and improvements to the extent of $60,000 put through. The first newspaper, The Times made its appearance in 1882 and the next year 1883, Moore and MacDowal. built their lumber mill which for some years was the largest industry of its kind in the Saskatchewan country. This mill has since undergone many transformations, changing hands several times until at present, it is a mammoth enterprise in the hands of a United States syndicate. which conducts it under the title of the "Prince Albert Lumber Co."

ADVENT OF PROSPERITY

From the year 1883 on, the history of Prince Albert is one of continued progress and, what with the incorporation of the city in 1885, the establishment of branch banks, the creation of its first hotel "The Queens," 1886, followed shortly afterwards by several others, the arrival of its first railroad, etc., business took on a new life and developed rapidly, many new general stores starting up and other improvements being inaugurated.

During all these years the spiritual interests of the Catholics of Prince Albert and vicinity were not neglected, though, we must say, the founders of the settlement were protestant and Catholics filtered in but slowly. From the earliest history of the invasion of the great north-west by the whites however the Catholic missionary was always and everywhere in evidence.

Following closely in the wake of the H. B. Co he travelled the navigable rivers and lakes. evangelizing the natives, founding missions, and penetrating the wilderness far beyond even the traces left by the Traders of the Company. As early as 1848, they followed the north Saskatchewan as far as Edmonton and even to British Columbia exercising their ministry all along the route. About this time too, Catholic missionaries, sailing up the Saskatchewan and thence through Lake Cumberland to the Churchill river, attained Isle à La Crosse where they established a mission with resident priest.

Until the Mission of St. Laurent was founded in 1875 by Father André, the country contiguous to and south of Isle à la Crosse was visited by missionnaries from the latter place but, after the establishment of St. Laurent, priests from this mission visited the country north of them and so we find early traces of them at Prince Albert in the Ecclesiastical records of the time. It was only in 1882, however, that a permanent mission was established within the present boundaries of Prince Albert. In that year, Father Andre bought an old log hut with its adjoining sheds overhanging the river on river lot 75. These premises he fitted up as best he could that they might serve both as residence and chapel which he put under the patronage of St. Anne. With but few alternations this served for all Catholic services up to the erection of the new cathedral in 1893.

PERMANENT QUARTERS

In its first year, the mission of Prince Albert was served from St. Laurent by Father Vegreville and Father Moulin. In 1885 Father André took up permanent residence in Prince Albert. That same year, the Rev. Mothers of the Order of Faithful Companions of Jesus, who had a convent at St. Laurent, abandoned that mission and followed Father André to Prince Albert. The poverty of the mission could acord them but poor accommodation—in fact all that Father André coiuld do for the Sisters was to lodge them in one of the miserable out-building on the mission property, where they remained for over four years. The Mothers in 1887, purchased the splendid property of Hon. L. Clark, where they erected a spacious brick convent which they conducted as a boarding school for young ladies of all denominations. The undertaking, however, proved too pretentious for that epoque and after a few years trial, the commu-

nity abandoned the work in discouragement and migrated to Edmonton.

Father André remained in charge of the P. A. Mission till 1886 when he was called to Calgary. He was succeeded by Father Dommeau who was in turn replaced by Father Blais in the middle of October 1892. During the incumbency of Father Dommeau, a visit was paid the mission by Mgr. Grandin who, despite his dignity of Bishop, did not disdain to assist the Father in their ministry of the parish. Father Naessens took up residence here as assistant to Father Dommeau during 1889 and 1890 when Father Blais replaced him. AfterFather Blais became superior, he had for assistant, Father Cochin though Father Bigonesse was also resident here during a part of 1892.

VICARIATE OF SASKATCHEWAN

In the mean time Mgr Grandin, finding it too arduous a task to administer the vast expanse of territory under his jurisdiction, petitioned the Holy See for a division of his diocese which resulted in the creation of the Vicariate of Saskatchewan comprising what was then the whole of the Territory of Saskatchewan. The choice of a Bishop, Vicar Apostolic, fell to the lot of Father A. Pascal, missionary of the Mackenzie district but then on a visit to his native France. He was accordinly consecrated at Verviers,France, June 29, 1891coming shortly afterwards to Prince Albert, where he established his residence. On arriving here he found awaiting him a shed for a palace, a stable for a cathedral. Through the generosity of some friends in Europe, the Bishop was enabled to negotiate for a new location whereon to build a cathedral more becoming the holding of Divine service. Consequently, early in 1893, ground was broken a few blocks further south on the same river lot as the old mission buildings. This was completed during the course of that year and was a pretentious edifice for the amazed Prince Albertans to gaze upon. His residence was however still in the old log mission buildings so, by means of loans judiciously placed at low interest in France, he was enabled, the following year, to erect a more commodious brick residence alongside the new cathedral.

During the course of these events, Father Michel replaced Father Blais as Superior. This was in 1893. Shortly afterward, Father Lebret became Superior with Father Vachon for assistant but, the following year, Father Michel again resumed charge. In the latter part of

1895 Father Gabillon replaced Father Vachon. In 1897, Father Maisonneuve arrived from Cumberland and was retained at the Palace for ministry among the Indians and Halfbreeds of the mission and vicinity. This same year, 1897, Father Duhaut replaced Father Michel.

MISSION BOUNDARIES

The boundaries of the mission, in the earlier days of its history, were unlimited, particularly towards the north and west. To the east 20 miles away, was the church of St. Louis de Langevin and the nearest south, St. Laurent, was 40 miles distant. Even today there are no intervening missions in those directions though, about twenty miles to the North, the new colony of Henribourg has since been opened with resident priest at Albertville.

The labors, consequently, of the devoted missionaries can but very indistinctly be estimated, for besides the difficulty of learning the language of the Indians the long and tedious journeys into the trackless forests and over the treeless prairies, how often have they not been compelled to overcome the hostile opposition of the relatives and friends of the sick they were called to administer to and often, too, the enmity of misguided, not to say, malicious sectarian preachers. The means employed by these latter were not always the most honest for, if calumny and slander did not suffice them, they made no scruple of fabricating lies outright to counteract the effects of the missionaries' work after their departure.

LABORERS IN THE VINEYARD

But to return to Prince Albert. Following is a list of those priests who have been connected with the mission of Prince Albert for greater or less periods from the year 1897 on:

In that year, as has been said above, Father Duhaut was Superior, having Fr. Maisonneuve for assistant, and, in 1890, Fr. Simonin. Fr. Bruck and Fr. Wattel labored together here until in 1900, the latter was replaced by Fr. Rossignol. Fr. Cochin was also at the mission for parts of 1900 and 1901.

Rev. Fr. Vachon returned in 1900 to replace

Fr. Duhaut as Superior, remaining this time till 1902, Rev. Fr, Gasté, who had spent upwards of 40 years of devoted service in the most distant and one of the most arduous missions, St. Peter's of Reindeer Lake became Superior at the Palace though he took no active part in the ministry of the parish. This he left to the young and more active Fathers. Rev. Fr. Emard succeeded Fr. Vachon as pastor of the parish in 1902 having Frs. Forner and Guerin to help him, the latter founding and serving St. Paul's church at Saskatoon from here, later becoming resident pastor at that place. In 1903 Fr. Bruck was pastor, assisted by Frs. Paillé and Aurray. For a short time during this period, Fr. Paillé was acting pastor.

Until this time, the parish had been exclusively in the hands of the Oblates of Mary Immaculate but, in 1903, Rev. J. C. Sinnett, secular priest, assumed charge of the parish as pastor, Fr. Paillé remaining his assistant.

The pastorate of Fr. Sinnett endured three years with Fr. Lajeunesse as curate in lieu of Fr. Paillé who was sent to Saskatoon.

In 1906, Fr. Sinnett left to reside at the colony he had organized to the east of Saskatoon and Rev. H. Lacoste, O. M. I., formerly of Ottawa University, replaced him as pastor, becoming, on the departure of Rev. Fr. Gasté for France, Superior also at the Palace.

Fr. Lacoste was first assisted by Fr. Caron, but in 1907 Fr.McCaffrey became curate, succeeding Rev. Fr. Lacoste as pastor of the parish the first of June 1912. In the first two years of his incumbency Rev. Fr. McCaffrey was assisted by several secular priests in turn, none remaining more than a few months at a time till the advent of Rev. Fr. F. Dagenais, O.M.I., in 1914.

At a mass meeting of the parishoners held on the 22nd of December 1912, it was decided that the cathedral then in use was altogether inadaquate for the needs of the parish and more over being beyond repair, it be replaced by a new and more commodious building for which purpose a committee was then and there chosen to act in conjunction with the Bishop and the pastor, i.e., to look into the ways and means to end desired. The choice of the assembly falling upon the following members present, they were declared duly elected: G. R. Russell, Andrew McDonald, A. H. Morin, James O'Callaghan, Charles O'Connor, Charles Bonas, Henry Lacroix, C. de la Gorgendière. This committe immediately proceeded to business with the result that in a very short time competitiveplans were called for from which a selection was made and work started upon the new edifice on the 6th of April, 1914. This building, a handsome building of the Romanesque style, is now occupied and besides being a credit to the Catholic community and even a showplace for visitors to the city, is especially a lasting monument of the zeal and energy of those members of the Building Committee who were so energetic and untiring in their efforts to bring it to completion.

During the year 1913 we were favored with a visit from the Apostolic Delegate, Rgt. Rev. P. Stagni whom the parish entertained throughout the entire week of the 1st of July. Sunday, July the 6th. Pontifical High Mass was celebrated in the open air on the cathedral grounds by His Excellency, the Apostolic Delegate, and in the evening, the blessing of the corner stone of the new cathedral was also presided over by Mgr. Stagni.

THE PREMIER PARISH

From a small and humble beginning the parish of Prince Albert increased and prospered till, at the present time, it has become the premier parish of the diocese. This is owing, not so much to its being the Cathedral parish as that circumstances ordained that it should be situated in the smiling valley of the North Saskatchewan river within the limits of one of the most progressive and up-to-date cities of this our fair province. Doubtless, the permanency of the mission had much to do with drawing around it Catholic settlers but. had it not been for the fact that the various industries and occupations of the thriving village afforded them a means of sustenance, the mission alone could not hope to retain any considerable number.

The Prince Albert of today contrasts admirably with the struggling village wherein the good

Fr. André first set up his altar. In the olden times, the only means of reaching it was either by the Saskatchewan river or over land by the Qu'Appelle trail. Now, however, we have three commodious lines of railroad entering the city from the south the west and the east. Two others, the G. T. P. and the C. P. R. have almost attained the outskirst of the city while the Hudson Bay Road from Prince Albert has obtained its charter and construction work will soon be started.

THE CATHOLIC STANDING

To describe Prince Albert's advantages from a business, religious and educational point of view would take up too much space. Let us see, however, what is the standing of the Catholic element in this city today. As a body, the Catholics comprise approximately one tenth of the entire population of from 12,000 to 15,000 souls. The Episcopal Corporation contributes largely to the assessment of the town, being third in importance on the list.

The Catholic rate payers are sufficinetly numerous enough to support a magnificent Separate School of eight rooms under the direction of the Sisters of Our Lady of Sion of whom there are three Sisters assisted by three lay teachers. There is an average attendance of about 180 children comprising all nationalities to be found in this western country though the English speaking preponderate. The same community of Our Lady of Sion conducts a flourishing Academy and boarding school with a staff of about 25 Religious.

St. Patrick's Orphanage, fousded is 1900 occupies the old convent of St. Ann somewhat remodeled and with two substantial wings added. Essentially a charitable institution, Rev. Fr. Bruck, O.M.I., the resident director and chapelin almost from the beginning has worn himself out in the struggle to keep it in existence. He has been ably assisted by a religious community of Nuns to look after the girls and a good lay brother to help him with the boys.

The Holy Family Hospital, founded in 1911 is under the able direction of the Sisters of Charity of St. Johns New-Brunswick. The nine Sisters in the community being assisted by a competent staff of lay nurses asd probatiosers.

So much for the educational and charitable features of the parish. The sodalities and religious confraternities are represented by, Les Dames de Ste Anne, The Children of Mary, St. Vincent de Paul Society, League of the Sacred Heart, Archiconfraternity of Rosary, Archiconfraternity of the Scapural of Mount Carmel and, though it is neither a sodality nor a confraternity, the Ladies Aid Society which enjoys many spiritual advantages by indult of the Ordinary of the diocese.

The Catholic fraternal and benevolent societies are represented in the Knights of Columbus, C.M.B.A., Les Artisans Canadiens Français, L'Union St. Joseph, l'Association Catholique Franco-Canadienne, and the Cadets of the Sacred Heart for boy up to the age of sixteen. All these different organisations are in a healty state considering local conditions.

The Catholic population will number from 1200 to 1500 souls of all nationalities though by far the greater number are English speaking with a considerable number of French. About 1000 live within the limits of the towns while the rest are scattered round about in the proximate vicinity.

THE SISTERS

The Sisters of our Lady of Sion came to Prince Albert at the request of His Lordship Bishop Pascal in 1904, to open an Academy for young ladies.

Immediately on their arrival the plan was made out for a building to accommodate about thirty children, which was completed in November.

The great success obtained at the ensuing examinations proved the efficiency of the teachers and the numbers of pupils rapidly increased, which obliged the Sisters to add another wing. At the present moment they have seventy boarders exclusive of day scholars, also pupils for music, singing, drawing, painting, art embroidery and various languages.

The Sisters have Academies in all the large centres in the five parts of the world where young ladies wishing to perfect themselves in music or languages would be received for that purpose. At Vienna to pursue the course of music at the conservatory and acquire the German language; Belgium, where they could acquire fluency in French, the boarding school at Paris having been closed; Rome for Italian, etc., etc.,

The Sisters of Charity of St. Johns New-Brunswick are an off shoot of the original Sisters of Charity of St. Vincent de Paul. Their mother house is at St. Johns, New-Brunswick where they were founded by Bishop Conolly in 1854.

On the invitation of His Lordship, the Bishop of this diocese, they came to Prince Albert in 1906 to replace the Sisters of Providence of St. Brieux at St. Patrick's Orphanage where they have been giving entire satisfaction ever since. In 1911 this same community commenced the erection of an hospital on 15th. street opposite the Orphanage which was completed and solemnly inaugurated on Xmas day in the fall of the same year. The success of their enterprise has been such that they have since been obliged to double the capacity of the original building to meet the demands made upon their services. As its name implies, the end of this Community is chiefly charitable though they likewise have as a secondary end, the teaching of youth in primary schools. As yet they have no other foundations in the West otuside of Prince Albert but, no doubt, they will spread in proportion to the rapidity with which vocations come to them.

A Good Seed Dropped While Traveling

By Rev. Richard W. Alexander

It was a long journey, this trip from Chicago to Pittsburg, and although I was comfortably settled in my Pullman, with Sunday newspapers and magazines, I would have preferred a berth and a night journey, when I could have slept all the way and wakened at my destination. The fates were, however, against me, and so I made a virtue of necessity. The train had started, and, after the first quarter of an hour, had got into its fired, rapid swing, and I looked aimlessly out of the window at the flying landscape and began a train of thought. I wondered if it were any dispensation of Providence that caused me to travel thus in day-time instead of night, as I had desired. Recalling many instances in which I had known such things to be the case, I mentally offered myself to God and begged Him to permit me to be a willing instrument in His hands, whatever might happen, and a little hymn my children of the parish are accustomed to sing during Mass flitted through my mind:--

All for Thee, O Heart of Jesus,
All for Thee in life and death,
Till my latest dying breath.

I think I hummed the melody as I listened to the regular throbbing of the wheels over the track of the iron horse, and I felt in a particularly happy state of mind. Sitting close to the window, I had fastened a silk handkerchief around my neck, which entirely concealed my Roman collar. Looking up after a few minutes, I met the eyes of a gentleman of about thirty-five, who occupied the chair in front of mine. He bowed, and I returned the salutation.

"A long journey before us, sir," he said. "The first stop of the train is in Pittsburg, I believe."

"Oh, no," I answered; "there is a stop or two before that. But it is a long journey even to that point, which is my destination."

"I am going straight on to New-York, where I take the Etruria for Liverpool. I am a merchant, travelling in the interests of X——— & Co. I am a member of the firm. My wife and children await me in New York."

"I trust the journey and the voyage will be favorable. We hear of so many accidents of late."

"Thank you. I hope our party will have none." Then there was a pause. "Suppose we play a game of cards to pass the time."

"I am sorry to say 'No', but I never played a game of cards in my life."

He looked at me in surprise.

"Well, well, that is unusual. I am fond of a game. Suppose I show you some tricks at cards —simple tricks, of course, but amusing enough to while away the time."

"I will be delighted," I said. "I enjoy these things very much, although I am not conversant with them. In fact, I have never had the time."

He called the porter by a touch of the electric bell, and he soon had a portable table before us. Between the really amusing tricks and clever conversation an hour or two slipped by most pleasantly. Finally the table was removed, and, turning our chairs together, we began to talk more confidentially.

"You are an observing man" he said to me, "a student and a thinker: I like to talk to you, I also have read a great deal. There is only one thing that puzzles me, so to speak: one thing I cannot swallow nor digest, and that is the doctrine of Roman Catholics."

"Do you know much about it?

"Hardly a thing, expect the traditions of my childhood, which have grown with my growth. Our childhood seldom plays us false."

"I don't agree with you in that, my friend. Anyhow, I am a Catholic—a Roman Catholic as you call it."

He gave a start and looked squarely at me. I was smiling.

"You a Roman Catholic? I would never have thought so. I really beg you pardon."

"And why would you never have thought so ?"

"Well, because an intelligent man like you does not seem to belong to that priest-ridden sect !"

"But I am also a priest !"

He fairly stared at me. I was amused, for with all his assumption of extensive reading he evidently had never been in such company before.

"I beg a thousand pardons! A priest! Who would have believe it ? A priest! I am glad it isn't one of those deluded monks that figure so largely in the Dark Ages," he murmured.

"But I am also a monk; that is, a member of a religious order, traveling from one monastery to another on business."

He wheeled his chair around, then back again, his face betokening a profound amazement.

"A priest, a monk, and—a gentleman!"

"I hope so", I said. "And now, my friend, without the slightest feeling of acrimony, let me tell you something. You have gone through life, and have read, you say, a great deal. It may be so, but it is my turn to be amazed that a gentleman of your intelligence should have been satisfied with such a one-sided opinion of us as you seem to have. You have, pardon me, been unjust and narrow in your prejudices; you have not looked at the 'other side'. You say you know hardly anything of the Catholic faith, you never met a priest, and you consider monks a product of a period you call the 'Dark Ages.' I do not blame you entirely, but I say, in justice to your intelligence, to your manhood, why not look at the other side and weigh both in the balance ? Read up the Catholic side from Catholic sources. Study the Church from her own point of view, as a matter of justice, and then write to me, or, better still, come and see me, and I will give you the very best hospitality of our monastery and introduce you to a dozen more monks, better men than I am." And I gave him a card with my name and that of my college on it.

He listened without a word and accepted the card.

Very little more passed between us, and I began to say my office.

Not very long afterwards we approached Pittsburg. As we paused in Union Station I gave him my hand. He shook it warmly and gave me his card. I left the train rushed over to one waiting that took me to my destination, and lost sight of him. Many a time after he came to my mind, and I always uttered a prayer that he might at last see the "other side". But years passed by, and I entirely forgot him.

It was seven years after that journey from Chicago that a stranger rang the electric bell at our door and asked the porter for Father—. He would not give his name.

I descended to the parlor. We looked closely at each other. Of course, I wore my habit.

"Are you Father— ?"

"I am, and you are Mr.—, of Chicago. We travelled once together."

"How well you remember! I did not know you in your present garb. Yes, I am the man. Your patience and courtsy with me that day, when I almost insulted your faith, your priesthood, and your vocation, deeply impressed me—impressed me and irritated me, too, I must confess. And when I got to Europe I determined to study up the 'other side', as you termed it, so as to prove by my own experience that I was right and you were wrong. I read Catholic books, visited Catholic churches and monasteries, and found, as is always the case with a conceited ignoramus, that I was wrong and you were right! I became a Catholic, and my wife and children, too. And as I always kept your card, I have come all this way to call on you and thank you for bringing me as you did to that 'other side', where only the true faith is found".

Needless to say, there was a joyful hour spent that day, and I was made blissfully happy by the conviction that Providence may make use, in His ineffable designs on souls, of even an impatient and unworthy traveller.

A Mixed Marriage

From time to time we read exposés of the divorce evil fathered by high churchmen as well as eminent jurists and men in public life, both catholic and protestant. We hasten to quote them in support of the stand of the Catholic Church on this question so vital to the home and to society in general and we naturally expect such articles fall will under the eyes of our people. The result, I am afraid, falls for short of our expectations for, where one will intelligently peruse such matter, nine others will pass it by with the mental comment "Oh! that's the same old dry rehash. I know the teaching of the Church, on to something interesting," (frivolous, is what they mean). Yes, many a Catholic young man or woman prepares for or enters into Matrimony without a single thought to the sanctity and inviolability of the marriage vow How else explain the numerous ill-assorted marriages we come accross day by day ? What is it but this want of foresight that accounts for so many deplorable mixed marriages. Our Catholics, fortunately, do not run to the divorce court, as a rule but how many, think you, cast longing glances that way, sighing to be released from the unbearable bonds that bind them. If more of our Catholic young people acquainted themselves with the question of divorce and its causes they would not say, "I know the teaching of the church on this question" but might add an "ounce of prevention" and save themselves many miserable years of married life.

A well known Wisconsin banker married a Catholic girl. He was not a Catholic, but he solemnly promised before the young woman who was about to trust her being to his keeping, and before the priest of God, that he would have all the children brought up in the Catholic religion.

The first child was born. The wife began to make arrangements for its baptism. "Mary", he said, "no child of mine will ever be baptized in the Catholic Church".

"But, John, you promised."

A slight smile passed over his face, but his lips looked firm and cruel when he said:

"It is easy to make a promise."

When the children reached the age of reason she tried once more. He saw her dressing them one Sunday afternoon.

"Where are you taking the little ones?"

"To catechism".

"Mary, so long as I am master in this house, these children."

no Catholic priest will ever teach catechism to

"But, John," she pleaded, "remember how you promised".

"And remember how I told you once before, it is easy to make a promise."

The heart-broken wife begged the priest to come and speak to her husband. The priest came. The banker received him with every mark of respect and kindness. But on one point he was immoveable; he would not allow his children to be Catholics.

"But you have promised. And a man who has any sense of honor any self-respect, will keep his promise."

Once more the faint smile passed over those firm, cruel lips:

"Father, when a man is trying to get a girl, it is an easy thing to make a promise."

———:o:———

EXCEPTIONS TO FASTING AND ABSTINENCE

1. Sunday is never a day of fasting or abstinence—Friday is not a day of abstinence when it is a holiday of obligation.

2. Persons under 21 or over 60 years of age are not obliged to fast. All those that perform severe and exhausting labor, the sick, nursing women, and all those whose health would be injured thereby, are exempt from fasting.

4. Fish and flesh are never allowed at the same meal on days of fasting throughout the year, nor on Saturdays in Lent. This rule does not apply to the sick.

MATRIMONY

Matrimony was instituted by God Himself. Our Divine Savious raised it to the dignity of a Sacrament, and according to the ordinances of Christ, it is strictly a union of two persons—man and woman—and is indissoluble. Hence the Catholic Church can never, and under no circumstances, grant a socalled "divorce," in the sense that it is commonly taken.

Marriages are only concluded in the absence of impediments, some of which nullify marriage, whilst others only render it unlawful.

Marriage ought to be preceded by the publication of the banns. This means, those who intend to get married ought to be called out in the church on three consecutive Sundays, in order that, the intended marriage being brought to the knowledge of the parishioners, the latter ones may at once notify the priest if there should be any impediment to such a marriage. The marriage must be solemnized in the presence of the priest and two witnesses.

Marriages ought to be celebrated in the forenoon, with a Nuptial High Mass, or at least a Low Mass, because the Nuptial Blessing, which is of great importance, can only be given at Mass. Marriage in the afternoon or evening is by no means a Catholic practice, and deprives the ceremony in some way of its religious character.

Mixed marriages, between Catholics and non-Catholics, are not approved by the Church; on the contrary, Catholics are strenuously advised never to enter into such a marriage. Yet they are permitted sometimes, though dispensation is never given unless the woman is a Catholic, and then generally to prevent a greater evil. Other conditions, are: That the Catholic woman be allowed the free exercise of her religion, and that all the children of either sex be brought up in the Catholic religion. Parents should by all means endeavor to prevent their children from contracting a mixed marriage. When they go before a non-Catholic minister or justice of the peace they practically deny their faith, and separate themselves wilfully from the communion with their Church, and incur all the sad consequences of the excommunication. Hence they are deprived of the blessings of God and the Church, at the very moment when they stand most in need of God's assistance.

———:o:———

PEW RENT

Pew rent is payable strictly in advance, every six months. It is the duty of every parishioner, if possible, to rent a pew or seat in Church. Everyone ought to consider it the duty of justice, as well as civility, never to occupy any other person's pew, nor to take more seats than he is entitled to. Those who cannot afford to rent a pew, or strangers, should ask the usher to find them a seat.

At High Mass and Vespers seats are always reserved for pew holders. At Low Mass and during week days the pews are free to all.

Parishioners should well remember that it is a duty of strict justice to pay their pew rent.

———:o:———

THINGS TO BE WELL REMEMBERED

1. A Catholic is any person that has been duly baptized, and pledged himself to live and die within the fold of the Catholic Church.

2. There are two kinds of Catholics—practical and non-practical.

3. A practical Catholic is one that has acquired a fair knowledge of the teachings and regulations of the Catholic Church, and who observes them faithfully.

4. A non-practical Catholic is he that knowingly and willingly vialates violates the laws of his Church.

5. A non-practical Catholic hurts himself, scandalizes his neighbor, and brings discredit upon the Church.

6. The Catholic Curch is the congregation of all the Catholic Christians upon earth under the spiritual authority of the Pope, and then the Catholic Church constitutes a most perfect society.

LEAGUE OF THE SACRED HEART

This is a most commendable association of prayer and devotion. Its object is to aid in furthering the ends most dear to our Blessed Lord, the salvation of souls, by prayer and the frequentation of the Sacraments. Every member of the parish should be a member of this association of Apostleship of Prayer. If you are not yet a member, call on the pastor and he will see that you are enrolled. The 1st degree alone is necessary but the other two are advisable.

1st Degree, of those who offer every morning their daily actions in union with the Sacred Heart. 2nd Degree, of those who say one Our Father and ten Hail Marys for the assigned intention of the month. 3rd Degree, of those who receive the monthly Communion of Reparation, to repair sins against our Lord in the Holy Eucharist. The special day of devotion for this Association is the first Friday of every month. On that day a special Mass is said in honor of the Sacred Heart. At Benediction the solemn act of Reparation is said.

Promises made by our Lord Jesus Christ to Blessed Margaret Mary Alacoque, in favor of persons devoted to His Sacred Heart.

1st—I will give them all the graces necessary for their state of life.

2nd.—I will establish peace in their families.

3rd.—I will console them in all their pains and trials.

4th.—I will be their assured refuge in life and especially in death.

5th.—I will shed abundant blessings upon all their undertakings.

6th.—Sinners shall find in my heart an infinite ocean of mercy.

7th.—Lukewarm souls will be rendered fervent.

8th.—Fervent souls shaw rise rapidly to greater perfection.

9th.—I will bless every house in which an image of My Sacred Heart shall be exposed and honored.

10th.—I will give to Priests the talent of moving the hardest hearts.

11th.—The names of those who propagate this devotion shall be written in my heart, from which they shall never be effaced.

12th.—Publish and cause it to be published over all the world, that I will set no limits to My graces for the souls that come to seek them in My Heart.

:o:

BAPTISM

Baptism is the first and most necessary Sacrament.

The Parish Priest is the authorized person to administer Baptism. In case of necessity, however, any person having the use of reason, can validly baptize, by pouring water on the head of the child, saying at the same time, "I baptize thee in the name of the Father and the Son, and the Holy Ghost."

Baptism should be administered as soon as possible after the birth of the child, as the little ones constantly hover between life and death.

A Christian name, or the name of a Saint, should be given the child, and parents should not select a secular or profane name.

:o:

DAYS OF ABSTINENCE

Upon which flesh meat is not allowed.

1. Every Friday of the year.

2. Every fast day in the year, except Monday, Tuesday, Thursday and Saturday (except the second and last Saturday) in Lent upon which fleshmeat may be eaten once.

:o:

RELIGIOUS HOUSEHOLD ARTICLES

Which Should be Found in every Family

1st.—A crucifix. Two Candlesticks. At least two Blessed Candles. Holy Water.

2nd.—Every person should possess at least a set of Beads and Scapulars. A few Religious Pictures are desirable in every Catholic home.

CHIEF LAWS REGULATING THE CHURCH
and Affecting all the Members

1. To hear Mass on Sundays and Holidays of Obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during Easter time.
5. To contribute to the support of the Church.
6. Not to marry non-Catholics, nor relatives, nor at forbidden times.

N.B.—Never forget that Catholics who get married by a non-Catholic clergyman virtually excommunicate themselves from the Church, hence have no longer any share in the prayers and good works performed by the other members of the Church; are excluded from the reception of the Sacraments, till they get reconciled anew with the Church, by complying with such conditions as may be deemed advisable by the lawful authorities in every particular case.

—:o:—

A PLAIN, HONEST WORD TO EVERYONE

The Church, with all its belongings, must look for its support to the members of the congregation. The total expense is great; properly divided, no one has a great burden to bear. The ordinary means of raising revenues in this Parish are the Pew Rent, Sunday Collections and Priest's Dues. Hence everybody may easily understand the injustice committed by whomsoever is never willing to pay his debts towards the church. They seem not to understand how unpleasant it is for the Priest in charge to remind them at every opportunity of their obligations.

A Priest is the representative of God here on earth: he is the Heavenly appointed minister of Christ. To him was entrusted the care of souls; he has to answer one day for those over whom he was in charge. Whenever any member of the Parish wants the ministry of the Priest, he likes to find him at home, and ready to answer at once to his call. But this is simply impossible if the Priest has not enough revenue to live without earning his living in the same way as any other farmer or settler. Hence it is the greatest advantage for the parishioners to pay their Priest's dues in due time, and in a very generous way.

—:o:—

HOLY MASS

The Mass is the unbloody sacrifice of the body and blood of Christ. It is the highest act of Divine worship in the Catholic Church. The principal actions of the Mass are the offering of bread and wine, the changing of them into the body and blood of Christ, and the consuming or receiving of them.

Every Catholic who can read, should familiarize himself with the parts of the Mass, and with the various prayers and devotions at the same time by constant use of the prayer book. Everyone should likewise, but especially those who cannot read, provide himself with rosary beads. The most appropriate prayer book at Mass is the one that corresponds with the Mass book or Missal on the altar, from which it is translated, and can be had from any Catholic book dealer. All prayer books contain appropriate Mass devotions.

—:o:—

HOLY DAYS OF OBLIGATION

On these days as on Sundays, the faithful are bound to hear Mass, and rest from servile work. They are six in number :

1. The Circumcision of our Lord, or New Year.
2. Epiphany, January 6th.
3. Ascension Thursday, 40 days after Easter.
4. All Saints' Day, November 1st.
5. The Immaculate Conception, December 8th.

N.B.—On these days as well as Sundays, Catholics ought to be faithful to attend Divine Service, and try to be in time. To enter the Church when the Service is nearly all over, is not only a cause of disturbance, but also a scandal given to the other members of the congregation.

GENERAL LAW IN REGARD TO FAST DAYS

Fast Days are days on which but one full meal is allowed. They are:

1. All week days of Lent, *i.e.*, from Ash Wednesday to Easter Sunday.

2. Wednesdays and Fridays in Advent.

4. Five Vigils, namely: Eve of Pentecost, Ss. Peter and Paul, Assomption, All Saints', and Christmas.

Moreover, the faithful ought to remember that they are always subject to the law forbidding the use of fish and flesh meat during the same meal, on all those days which are observed as fast days in the universal Church.

There are but two roads that lead to Heaven —either innocence or penance. For nearly everyone the latter, namely, the road of penance, is the only practical one, hence it is that the Church, to whom the care for our eternal salvation was entrusted, exhorts all her children, with truly maternal solicitude, to enter upon the road of penance, which done will lead us to the realms of eternal bliss.

———:o:———

COMMUNION FOR THE SICK

Sick people, invalids and such as cannot come to church to receive Holy Communion, although in no danger of death, must, nevertheless, receive from time to time at their homes, or at least during the Easter time.

Have the priest notified and abide by his instructions. Should he promise to bring Communion at stated intervals, be sure to remind him the day and hour of his coming. Do not expect him to bring Communion on Sundays, Feast days or other days when he is much occupied in church work.

Remember his duties are arduous and long.

Secure conscientious physicians who will tell you when there is danger. When people are kept at home by old age or illness during Paschal time, notice should be given so that Holy Communion may be brought to them.

———:o:———

CHIEF LAWS OF THE CHURCH

1. To hear Mass on Sundays and Holy Days of Obligation. Remember that obliges your children also, if they have reached the age of reason.

2. To Fast and Abstain on days appointed.

3. To confess your sins at least once a year. Parents, send your children to confession at the appointed times, if they have not yet received their first Communion.

4. To receive the Holy Eucharist within Easter time, i.e., from the first Sunday in Lent to Trinity Sunday.

5. To contribute according to your means to the support of the Church, do not let a few and the same ones bear all the expenses.

6. Not to marry out of the Church, nor relatives (even three removed), nor at forbidden times.

———:o:———

THE CHOIR

Music is a most important part of Divine Service. Hence a Choir is needed in every Church. Everybody who has musical ability should be willing, nay anxious, to consecrate a part of their talents to God. Members of the Choir should remember that they take part in a sacred function, and have accordingly. By joining the choir they should be free of any human consideration. The Church is the dwelling place of the Most High, and those who sing God's praise should be a source of edification to the people by their conduct. Only those who are duly enlisted as members of the Choir are allowed to occupy a seat in the gallery. There, as well as in any other part of the Church, common politeness will teach this:—Conversation, or any kind of unnecessary noises are stricly forbidden, and would show a complete lack of piety.

Splendid Furniture Store, Zoellner Sons Ltd., Prince Albert, Sask.

The Big Furniture Store

ZOELLNER SONS LTD carry a large stock of Furniture, Rugs, Draperies, in fact Everything to complete and beautify the Home. A fine assortment of Mirrors, Pictures and Pottery, Picture Framing done, repairing looked after.

You will always find our prices the lowest

Phone 152

ZOELLNER SONS LTD

PRINCE ALBERT SASK.

Le grand magasin de meubles

ZOELLNER SONS LTD tiennent un grand assortiment de meubles, tapis, rideaux, etc., en fait tout ce qu'il faut pour meubler et embellir la maison. Aussi des miroirs, des images et ornements. Nous fabriquons et réparons les cadres. :: :: :. :: ::

Vous trouverez toujours nos prix les plus bas

"Pro Pace"

* * *

by Rev. James B. Dollard

* * *

Oh, God from Whom right counsels flow
And sacred longings, here below ;

From Whom the works of justice spring,
To bless the subjete and the king ;

Give us, who in Thy fear do live,
That peace the vain World cannot give,

So, our full hearts' obedience given
Unto the sweet commands of heaven,

And panic of the foe's rude sway
Far driven from our souls away,

Our days may calm and tranquil be
While hymns of praise we chant to Thee.

Thro' Jesus Christ, our Lord, Thy Son
Who with Thee lives in Godhead One.

And with the Paraclete most high
Eternal reigneth in the sky. Amen.

La Bénédiction du Papa

Jeannette et Jeannot viennent de s'éveiller. De la gueule d'énormes bas, ils tirent des joujous, du chocolat, des caramels, des poupées et des polichinelles.

—"C'est maman qui va rire, dit Jeannot: elle croyait que le petit Jésus me donnerait un fouet et du pain noir...

—Chut! Tu sais, il faut demander la bénédiction à papa. Allons le surprendre, veux-tu? Il nous croit au lit."

* * *

Le papa, levé au chant du coq, fume une paisible pipée devant le poêle. Le jour de l'an lui chante au cœur les lointains souvenirs de famille et son œil immobile rêve aux chers disparus.

Tout à coup, surgissent un petit espiègle de huit ans et une fillette de dix, la main dans la main, cheveux bouffants, pieds nus, riant et montrant de petites dents blanches.

—"Bonne année," papa!

—"Déjà levés! ces chéris! Venez."

Les petiots s'agenouillent devant leur père, et sur leurs têtes gentiment penchées comme les chérubins de marbre, autour des tabernacles, s'épand la bénédiction paternelle.

Intimité des familles canadiennes, que tu es douce !

* * *

Bénir ces enfants, c'était chez nous une coutume très aimée, très ancienne et très canadienne, qui imprégnait de piété notre vieille grande fête, rappelait aux parents la descendance divine de leur paternité, aux enfants l'affectueux respect des papas et des mamans.

La veille du grand jour, la mère appelait ses enfants et à voix basse leur disait: "Demain matin, n'oubliez pas la bénédiction de votre père." Puis, à la lueur d'une lampe à l'huile, parmi les senteurs de beignes fraîchement mijotés, l'aîné expliquait aux bambins qui marchaient à peine, la manière de se faire bénir.

Aujourd'hui, hélas, confinée dans les paroisses campagnardes encore imbibées du souvenir des aïeux, cette tradition si touchante et si belle s'arrête aux portes de nos grands centres; elle est proscrite de bien des foyers canadiens qui jugent la simplicité ancestrale indigne des raffinements citadins. Non, non, les papas de nos villes ne bénissent pas assez leur petits enfants.

La veille du jour de l'an, on se dit bien entre père et mère: "Demain, nous donnerons une robe neuve à Jeanne, un cheval de bois à petit Paul, une poupée à Marichette..."' Mais plusieurs ne disent jamais: "Nous donnerons à nos enfants la bénédiction du bon Dieu." On paye très cher de petits présents; mais on oublie une grande étrenne, l'étrenne du ciel qui ne coûte pas un sou. Ainsi, on ravit aux petits le signe qui doit garder au jour de l'an, son cachet religieux. Comment s'étonner maintenant qu'on remplace le petit Jésus et les souhaits aimants et pieux par un régal de bonbons ?

Si nos vieux pères revenaient, ils diraient à leurs fils: "Le jour de l'an ne consiste pas uniquement à manger bon et copieusement: c'est la fête de l'intimité qui resserre les liens de la famille dans une pensée chrétienne dont le plus touchant symbole est *la bénédiction paternelle.*"

Eh bien, papas canadiens, bénissez vos familles comme vos pères vous bénissaient; bénissez pour qu'on vous bénisse du Ciel.

Vont-ils à la messe ?

C'est la question que me posa, à trois ou quatre reprises, un écrivain français distingué et très connu.—Nous causions du Canada. Et comme il aime notre pays, il tâchait d'obtenir toutes les réponses rassurantes sur notre avenir.

Il connaît nos luttes passées, il sait que la conservation de la foi chez nous est une condition essentielle à la conservation et à la survivance de la nationalité; il a constaté avec joie nos progrès, a vu de ses yeux émerveillés ce que Maurice Barrès appelle "le miracle canadien".

Nos catholiques n'ont rien perdu, lui disais-je, de leur influence; en dépit de l'émigration, leur nombre s'accroit chaque jour, leur foi est solide, elle est bien enracinée dans le sol fécondé par trois siècles de religion.

—Vont-ils à la messe questionna-t-il ?

Sans répondre directement, je lui rappelai d'autres espoirs en l'influence future des nôtres... Il reprit:

—Vont-ils à la messe ?

Le jour va venir, continuai-je, où les Canadiens-français et les Irlandais catholiques, se comprenant mieux, uniront leurs forces pour permettre à l'Eglise de jouer tout son rôle bienfaisant en ce nord d'Amérique...

—Vont-ils à la messe ? répéta-t-il avec une insistance qui me fit tout de suite comprendre que s'ils négligent ce devoir, ils abandonneront bientôt tous les autres. Vous n'attacherez pas longtemps à ses traditions et vous ne ferez pas un bon patriote avec un catholique qui manque la messe, qui viole la triple loi, de la nature, de Dieu et de l'Eglise en profanant le dimanche. Cette trahison dispose à bien d'autres! La messe et l'Eglise sont encore les meilleures éducatrices du citoyen. Il n'y a pas d'école de civisme comme la chaire. L'instruction qu'on y reçoit est autrement, et bien mieux, que les assemblées politiques, les gazettes et les démonstrations nationales, un enseignement de piété, de fierté patriotique, de courage, d'amour du prochain, de dignité et de respect du droit des autres.

Cet homme ne se plaçait qu'au point de vue social. Et pourtant, même en restreignant dans ce cadre étroit, l'obligation de la messe, combien avait-il raison! Et combien ses paroles deviennent plus vraies encore placées devant la conscience catholique.

Il ne reste pas longtemps attaché à sa foi, le catholique qui manque la messe. Il a un peu commencé son apostasie le dimanche où, par sa faute, il a méprisé le précepte qui l'appelait à l'église.

Je ne sache rien de plus compromettant pour l'éternité d'un baptisé que cette apostasie commencée. Rien qui fasse mieux voir une foi languissante, apathique, mourante, et par conséquent, une religion tarie à sa source, un arbre coupé dans ses racines.

Tous les autres péchés, sans doute, séparent de Dieu et le chassent du cœur; celui-là sépare en outre du plus puissant moyen qu'on ait de le retrouver. Tous les autres méritent les condamnations du Juge; celui-là méprise et repousse le Juge, même quand il appelle pour bénir et pardonner.

On peut tout espérer d'un catholique, si coupable qu'il ait été par ailleurs, tant qu'il ne manque pas la messe par sa faute, tant que chaque dimanche, il monte au Calvaire pour s'unir à la grande prière du Christ qui meurt pour lui.—Le moment vient, tôt ou tard, où le Cœur de Jésus s'approche du sien, lui fait comprendre ses misères, les lui fait regretter, le réchauffe, l'éclaire et le ramène.

Je me demande si jamais j'ai rencontré un pécheur, fidèle à la messe, qui n'ait eu, avant de mourir, sa chance de conversion.

Par contre, il me semble qu'il n'y a pas de mourants plus tourmentés de doutes angoissants sur leur salut, que les profanateurs du dimanche.

Non pas que la Miséricorde soit écourtée pour eux;—elle est toujours infinie;—mais parce que, en eux, tout ce qui permet à la Miséricorde de s'exercer est disparu. Ils font encore acte extérieur de catholique, comme un cadavre galvanisé fait des mouvements de vivant. Ils n'ont plus de vie surnaturelle, plus de foi vivifiante.

Leur confession est un récit; l'absolution qu'on leur donne, une formule.

Personne, ici-bas, ne peut juger du sort éternel d'un autre. Mais quand on se pose pour ceux qu'on aime, comme on le fait parfois pour soi-même, la formidable question : seront-ils sauvés ou damnés ? on éprouve, devant les fautes qui ont marqué leur vie et dans l'impossibilité où l'on est de répondre, une crainte qui fait trembler.

La crainte grandit immensément et fait trembler bien davantage quand, à leurs fautes, il faut ajouter: et ils manquent la messe! ils méprisent et repoussent la cause même de leur espérance!—Je ne sache pas de signe plus troublant de réprobation.

Quand donc on demande à un catholique si la religion vit dans un peuple, dans une société, dans une paroisse, dans une famille, il donne une réponse suffisante en questionnant à son tour: Vont-ils à la messe ?

Quand ceux qui s'occupent de l'avenir des nôtres aux Etats-Unis, veulent savoir si les Canadiens-français, là-bas, gardent leur foi et résistent au remous assimilateur du matérialisme américain, ils ne posent point d'autre question que la nôtre et celle du sociologue français; ils s'enquièrent :

—Vont-ils à la messe ?

———:o:———

Ça ne me fait pas de mal

Une dame avouait au Père Monsabré qu'elle avait lu un livre immoral comme on en édite tant hélas! de nos jours.

"Comment! lui dit el Père, avez-vous lu ce livre? Mais il est d'une saleté révoltante..

—Ah! mon Père, ne me grondez pas; ça ne m'a pas fait de mal.

—Eh! madame, si votre enfant, après s'être roulée volontairement dans l'ordure pendant une demi-journée, venait vous dire: *"Maman ça ne m'a pas sali,"* vous dispenseriez-vous de la fouetter ?...

Ne lisons jamais de mauvais livres, de mauvais feuilletons; ils salissent l'imagination, l'intelligence, la mémoire et le coeur.

———:o:———

L'oeuvre des oeuvres

"Dieu nous garde de ne pas rendre hommage à tant d'œuvres qui ont été créées pour venir en aide aux orphelins, aux malades, aux vieillards. Sans aucun doute, elles sont dignes d'admiration et de louange. Néanmoins, il y a quelque chose de plus important, et au point de vue même temporel, de plus nécessaire, c'est de procurer à un diocèse, à un pays, de saints ministres des autels.

Il n'est pas rare de rencontrer des personnes dont la foi et la charité se font un bonheur de fournir pour la lampe du sanctuaire, l'huile qui devra se consumer devant le saint Sacrement. D'autres mettent leur dévotion à pourvoir nos églises d'ornements précieux. Toutes font bien ... Cependant, n'est-ce pas une action plus grande et plus belle, celle qui a pour but de donner au monde d'autres Jésus-Christ, c'est-à-dire des prêtres tout pénétrés de la sublimité de leur mission et avides d'y répondre généreusement ?..."

Mgr Pelgé.

———:o:———

ENCORE VRAI

Dans ma carrière de prêtre, j'ai été bien des fois en relation avec des buveurs qui voulaient se corriger. Ils avaient eu un bon moment au milieu de leurs excès, ils voyaient l'abîme où ils allaient tomber, entraînant dans la ruine leur femme et leurs enfants; ils voulaient à tout prix abandonner la boisson. Parmi ces hommes, ceux-là seulement ont réussi, qui, bien convaincus de leur faiblesse et de leur impuissance à se tirer eux-mêmes d'affaire, ont prié Dieu, fui les occasions et sont venus souvent se confesser e communier.

P. Hamon.

LE BONHOMME MISERE

Légende

Du temps que Notre-Seigneur était sur la terre, il y avait un pauvre homme bien vieux et bien brave qui s'appelait Misère. Ce pauvre homme habitait une cahute qui n'avait pas été réparée depuis peut-être plus de cent ans. Il y pleuvait comme dehors, ou peu s'en faut; tous les vents y soufflaient, et, quand il tombait de la neige, sans sortir, en avait le chapeau tout blanc, un vieux chapeau noir que quelqu'un lui avait donné il ne se souvenait pas quand, et qui ne valait pas un denier troué.

Un soir de fin d'automne, comme il commençait à faire froid, Notre-Seigneur, en passant alla frapper à la porte vermoulue et sans serrure du pauvre Misère.

—Pan, pan, pan!

—Qui frappe-là ?

—Un pauvre comme vous.

—Entrez, entrez brave personne.

Notre-Seigneur entra et trouva Misère tout affaissé sur un escabeau, au pied d'un âtre sans crémaillère ni chenets, rien que deux pierres appuyées à la muraille, et quelques branchettes au milieu, à moitié brûlées et fumeuses.

—Peut-être avez-vous froid ? dit le pauvre homme à Notre-Seigneur.

Et il se mit à fouiller les cendres avec son bâton pour y découvrir quelques bouts de braise.

—Je vous remercie bien, répondit le bon Jésus, jamais je ne me chauffe et jamais je n'ai froid.

—Peut-être donc avez-vous faim? Allongez le bras le long de cette planchette, il y a deux croûtons de pain dessus: choisissez le plus tendre ou prenez-les tous deux s'ils vous font besoin.

Merci bien, merci bien! dit encore Notre-Seigneur.

Mais Misère le pria tant que le bon Jésus dit le "benedicite," partagea le croûton, et ils en mangèrent la moitié chacun, lui et Misère.

A ce moment, une vingtaine d'écoliers de dix à onze ans quittaient le chemin de l'école et galopaient au plus agile, déchaînés et tout pleins de gueuserie, vers la cabane du pauvre Misère. Et ils lui criaient par le trou de l'évier et par la chatonnière de la porte:

—Hou! hou! hou! vieux maboul de Misère! hou! hou! hou!

Mais Notre-Seigneur avait vivement ouvert la porte et il chapitrait, comme vous pouvez le penser, cette bande de gueusardets pour leur enseigner le respect que nous devons tous aux pauvres et aux vieillards.

Puis Notre-Seigneur se fit connaître et dit à Misère:

Je m'appelle Jésus de Nazareth, et je suis le fils de Dieu.

—Je le crois, sans peine, ma foi, fit Misère. Depuis que vous êtes entré, je sentais comme quelque chose qui frémissait au fond de moi et me faisait tic-tac à la petite fontaine de l'estomac.

Et le pauvre vieux, en disant cela, travaillait des pieds et des mains pour se mettre à genoux sans y parvenir.

Ça suffit, va! fit Notre-Seigneur, le geste vaut l'acte. Maintenant, dis-moi ce que tu veux que je fasse pour toi, et je le ferai.

—Eh bien! puisqu'il en tourne, je ne ferai pas de façons. Du moment que vous êtes Notre-Seigneur et que vous pouvez tout, permettez, s'il vous plait, que je trouve toujours sur la planchette un croûton de pain comme celui que nous avons mangé ensemble et dont, par ma foi, je n'ai de ma vie goûté de pareil. Puis il y a de ces diables d'enfants qui n'ont aucun bon sens; si bien que vous leur ayez fait la morale, j'ai peur qu'ils ne soient guère convertis, étant donné que, sans doute, ils ne vous ont pas reconnu. Délivrez-moi Seigneur, du charivari de ces canailles... Je suis bien pauvre, je suis bien vieux, eh bien, tout de même, cette vie ne me pèse pas trop et je suis content de demeurer ici, surtout maintenant que vous êtes venu m'y voir. Tant

plus souvent vous reviendrez, tant plus de plaisir vous me ferez. Mais les autres, ni plus ni moins: je préfère être seul.

Notre-Seigneur lui répondit: Misère, ta prière me plait, et je ferai tout ce que tu m'as demandé. Tu auras toujours, pour ton nécessaire, le bon pain de l'aumône. Et puis, du moment que tu ne languis pas et que tu aimes vivre tranquille, n'aie pas peur.

La vieille claire-voie, là-haut, qui ferme ton petit chemin, personne désormais, sauf moi, personne, quel qu'il soit et d'où qu'il vienne, de ce monde-ci ou de l'autre, personne ne pourra plus l'ouvrir ni la franchir sans ta permission.

Ainsi soit-il, dit Misère. Je vous remercie bien.

Et ainsi fut-il. Ces galipendois d'écoliers, quand ils s'imaginèrent ouvrir la claire-voie, arrête, poule, qu'ici il y a un ver! Ils se décarcassèrent bien de trente-six façons... bernique-berniquet. Ils essayèrent de l'escalader en grimpant sur les traverses... bistanfière-bistanflu! Quelque chose, aussitôt les rembarrait, et flaou! ils roulaient à travers le chemin sur le derrière et se démolissaient l'os bertrand. Vous comprenez qu'ils furent bientôt fatigués de ce travail.

Mais écoutez le plus joli.

La Mort, qui n'oublie personne, arriva enfin Le pouvoir de Notre-Seigneur est plus fort que tout. La Gourregnasse fit les cent mille diables, pour cueillir Misère.. Tourniflore pour la Mort... tapa, rua, gigota, se cramponna, se déchaussa les ongles sur les planches, trépigna, souffla comme un jars, trima deux heures, grinçant des dents, et écumant de rage... Excusez bien, Madame ! si vous êtes venue, retournez-vous-en ! Défense d'ouvrir, défense de sauter, défense de voler, défense d'aller cueillir Misère!...

Et c'est pour ça, que Misère est toujours sur la terre et y demeurera jusqu'à la fin du monde.

PETIT JEAN

Un soir, je regardais la crèche. La veilleuse rouge faisait remuer les silhouettes des saints sur les murs, les voutes s'empanachaient d'ombres de sapins, les toiles bossuées en roches, se trouaient de reflets, l'âne et le bœuf veillaient à côté d'une Vierge qui regardait toujours, toujours, un visage souriant entre deux bras ouverts toujours, toujours.

Tout à coup, j'entends des pas drus : *toc ! toc ! toc !* L'âne dit: "qui vient nous déranger à cette heure ?"—"Tais-toi donc, imbécile ! reprit le bœuf. C'est petit Jean, l'ami du petit Jésus."

Au ras des bancs, une chevelure blonde glissa, un bambin escalada la balustrade, bouscula les sapins qui murmurèrent, fit craquer la paille, vaciller la veilleuse effrayée, se pencha tout bas sur le visage rose et fit bruire un baiser.

L'âne allongea les oreilles et le bœuf ouvrit de grands yeux.

Le mioche dit au poupon: "Petit Jésus, il fait froid. Où sont tes bas, tes souliers, tes mitaines? On te voit les jambes à travers ta robe. Ta maman ne t'aime donc pas ?

—Petit Jean, maman n'a pas d'argent, pour m'habiller.

—Tu es pauvre! Alors, pourquoi, la nuit de Noël viens-tu mettre des bonbons dans les bas, à tout le monde ? Tu devrais bien penser à toi d'abord.

—Ces cadeaux-là, petit Jean, je les demandais à mon papa du ciel. Il a des tas d'or et d'argent. Chez lui, les étoiles diamantaient mes joujoux, je m'amusais avec le soleil, j'échanerais la lune, je courais avec les nuages, et je ne gelais jamais.

—Pourquoi l'as-tu quitté, ton papa?

—Pour vivre avec les hommes, petit Jean. Tu sais bien que j'aime tout le monde.

—Mais... ton papa sait-il qu'il neige, par ici? Il ne t'a pas habillé pour le voyage.

—Petit Jean, *je veux* geler avec les bébés pauvres. Si je suis trop à l'aise, ils diront que je ne les aime pas.

—Pauvre petit Jésus, il y a des malhabillés, tout l'hiver: tu vas donc grelotter tout l'hiver, tout l'hiver !

—Ça ne fait rien. Je puis geler bien fort, sans me plaindre. Au moins, si les hommes m'aimaient !...

—Ne pleure pas, petit Jésus... Je vais passer la nuit avec toi, pour te chanter des cantiques. Veux-tu? C'est moi qui console le petit chez nous.

—Non, non, ta maman gronderait, et puis, j'ai un mot à dire à ta sœur Jeanne.

—Oh oui! Elle a parlé de toi toute la journée, hier.

—Vrai? Dis-lui qu'elle est une petite fille gentille, et que je l'aime bien. Mais... son bon ange m'a dit qu'elle se fâchait souvent... Est-ce vrai ?

—Oui.

—Quelle refuse souvent de bercer le petit, qu'elle n'aime pas la couleur de son chapeau, qu'elle trouve le bout de ses souliers trop large, qu'elle jalouse la robe de ta cousine Blanche. Est-ce vrai ?

—Oui. Papa l'a battue, une fois.

—Dis-lui de venir me voir, hein ? Pars, maintenant: tes parents s'inquiètent.

—Au revoir. Je t'aime gros, gros. Pour te faire plaisir, j'écouterai papa, maman, je ne sortirai plus en cachette, je ne volerai plus de beignes dans l'armoire, je ne tirerai plus les cheveux à Jean, je ne cacherai plus sa poupée et je *serai* doux comme toi."

———:o:———

LA TACHE

Quand j'étais tout petit et que l'on me conta pour la première fois le conte de *Barbe-Bleue*, je passai par toutes les impressions. *Barbe-Bleue*, le cruel, l'inhumain *Barbe-Bleue*, j'aurais voulu le tuer.

Je tremblais pour sa femme l'imprudente et malheureuse *Madame Barbe-Bleue* qui avait osé pénétrer dans le souterrain secret et avait échappé la clef dans le sang. Oh! la déplorable TACHE DE SANG ! je brulais d'impatience de la voir

partir, elle ne partait pas. *Madame Barbe-Bleue* avait beau frotter, frotter, toujours la tache rouge brillait. Elle allait être tuée comme les autres, la pauvre femme! Mais n'allons pas loin, restons à la tache. Elle suffit bien pour nous donner une leçon pratique.

Pères et mères surtout, suivez-moi bien.

La tache sur la clef de *Madame Barbe-Bleue* elle n'est rien moins que l'image de ces autres taches que le sang du *scandale* imprime en l'âme de vos enfants. Et pour tacher *jusqu'au fond* une âme d'enfant qu'il faut peu de chose !

C'est la famille, le livre, la rue, le *scope* qui trop souvent—pour ne pas dire quotidiennement—sont les noircisseurs de ces chères âmes blanches.

Quand le père, la mère, les aînés laissent devant l'enfant, tomber de leurs lèvres une parole imprudente, quand ils sacrent, blasphèment, déchirent et mangent le prochain, mentent, critiquent l'autorité, quand ils se permettent quelqu'action déplacée quelle qu'elle soit, croyez-vous que l'enfant ne voit rien, n'entend rien ? Détrompez-vous. La tache est faite, l'enfant grandira, la tache restera. Ce sont les scandales de la famille. Et le livre, lui, quelles taches ne fait-il pas ? Oh! les lectures sans contrôle, de romans, de nouvelles, qu'elles en ont troublé de cerveaux et tué d'âmes! Lisez bien ce mot d'un grand poète:

> Le cœur de l'homme vierge est un vase profond:
> Lorsque la première eau qu'on y verse est impure,
> La mer y passerait sans laver la souilleure,

Car l'abîme est immense et la TACHE EST AU FOND.

Mauvais livres, mauvais journaux quel abîme de scandales !

A cela ajoutez les scandales de la rue et des *scopes*. C'est le mauvais compagnon, professeur de mal, c'est la vitrine avec toutes ses obscénités, c'est le rouleau faisant passer devant l'imagination l'histoire de brigandage, de meurtre, de passion impure, c'est partout l'eau bourbeuse du mal cherchant à ternir la blancheur des âmes, c'est la *tache du scandale* qui s'incorpore à l'âme comme le sang à la clef de *Madame Barbe-Bleue.*

Qu'on ne dise pas: "Mais c'est un enfant, il ne comprend rien, il n'est pas attentif." Allez-y voir! C'est incroyable comme l'enfant est beaucoup plus attentif, beaucoup plus perspicace qu'on ne le croit.

L'impression pénètre chez lui et reste là jusqu'à ce que les circonstances, l'âge, les passions viennent la raviver.

Et alors? Oh! alors, ce qui semblait ne jamais plus éveiller en l'enfant de souvenirs possibles, sera peut-être ce qui le perdra. "L'abîme est immense et la tache est au fond."

Oui l'enfant se rappellera cette parole, ce mot, ce regard, ce geste, ce sourire, ce signe de tête d'autrefois.

C'est là le fait quotidien. Questionnez tous les petits voleurs, tous les petits sacreurs, tous les petits menteurs, tous les petits indévots, tous les petits pervertis, toujours, presque toujours vous trouverez au fond la TACHE DU SCANDALE.

———:o:———

Le loyal chrétien

En trois traits, voici sa physionomie et sa fière devise.

I. *Il pense ce qu'il dit.*—Il se dit chrétien, et il l'est par la foi éclairée et profonde. Il croit et il sait ce qu'il croit; il le sait, et par la science de l'esprit qui vient de la réflexion et de l'étude, et par la science du cœur, qui vient de la prière et de la vertu. Tout flotte aujourd'hui dans la brume inconsistante des opinions. Le loyal chrétien est *un convaincu.*

II. *Il dit ce qu'il pense.*—Il est chrétien et il l'affirme. Il a le courage de sa conviction. Il dit ce qu'il est et ce qu'il pense, chaque fois qu'il juge l'occasion utile ou nécessaire. Au milieu de l'affaissement des volontés, en ce siècle, le loyal chrétien est *un caractère.*

III. *Il fait ce qu'il dit.*—Il se dit chrétien, et il le prouve par sa vie. Il est fidèle à la parole donnée à Dieu au jour de son baptême et de sa première communion; et pour garder mieux la loyauté de sa promesse, il retrempe souvent son courage dans la prière et les sacrements. Le loyal chrétien est un *homme d'honneur.*

Foreword . . .

THE publisher of the "Calendar and Year Book" of the Cathedral of the Sacred Heart, desires to call particular attention to the advertisers, who have been of great aid in producing this work. Only business firms of the highest standing are represented. The reader may rest assured that any dealings with them will be honorable and to the best advantage. Before purchasing, consult this booklet, then buy only from those whose names appear therein. For mutual benefit, kindly mention where you have seen their "ad".

Private Ambulance Phone 727

Schriner & Company

UNDERTAKERS

Best Services rendered at Prices to suit all Clients

HARPHILL BLOCK Open day and night

Cor. 10 St. and 2nd Ave East

Une Oeuvre qui s'impose

LA LIBRAIRIE FRANCO-CANADIENNE

Chs Ed PARROT, Propriétaire. 405, 13e RUE OUEST, PRINCE ALBERT, SASK.

Assortiment complet de

Livres d'actualité
" de récompense
" de lecture choisie

Brochures diverses sur les questions du jour

Magnifique collection canadienne

Romans
Poésie
Histoire
Géographie
Récits de Voyage
Biographie, Etc.

Nos prix défient toute concurrence, ils varient de 5 cts à $1.00 le volume

Consultez nos listes de prix. Venez nous voir ou écrivez nous.

TOUTE COMMANDE PAR LA POSTE SERA L'OBJET DE NOTRE ATTENTION TOUTE PARTICULIÈRE ::

. . . Encouragez vos compatriotes . . .

La seule Librairie Française de la Saskatchewan

La Banque d'Hochelaga

Fondée en 1874 avec siège principal à Montréal

Capital autorisé	$4,000,000.00
Capital versé	4,000,000.00
Fonds de réserve	3,700,000.00
Actif	34,000,000.00

Département d'Epargne

Intérêt à

3%

payé deux fois par année sur tout dépôt de $1.00 en montant

TAUX SPÉCIAUX accordés aux COMPTES de

Paroisses, Communautés, Municipalités, Districts Scolaires, etc.

Les transactions faites par la poste reçoivent une attention minutieuse et empressée

Comptes conjoints, pour le mari et la femme, ouverts de telle sorte que l'un ou l'autre peut faire les affaires de banque

Département de Collection

Collections faites dans toutes les parties du Canada et des États-Unis

Succursale de PRINCE ALBERT, Sask. — *J. E. ARPIN, Gérant*

Banque d'Hochelaga

Established in 1874 with Head Office at Montreal

Capital Authorized	$ 4,000,000.00
Capital Paid Up	4,000,000.00
Reserve Fund	3,700,000.00
Total Assets	34,000,000.00

Savings Department

Interest at

3%

computed semi-annually allowed on all deposits of $1.00 and upwards

A general banking business transacted on most favorable terms.

Drafts on all points bought and sold.

Letters of Credit issued.

Joint accounts opened for man and wife so that either one can do the Banking business

Collection Department

Special attention given to COLLECTIONS and to Business done by correspondance.

PRINCE ALBERT BRANCH — *J. E. ARPIN, Manager*